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Chronicle

Home News.—Events in Washington chiefly centered around the continued bitter attempt to bring about the resignation of Attorney-General Daugherty. It became

Oil Scandal

known that Mr. Daugherty had bought Sinclair stocks, and it was said in some quarters that this fact would be the deciding one in the balance against him. Great pressure continued to be brought on the President, chiefly from members of his own party. Even his own campaign managers seem to have joined in this effort. On February 22 Mr. Daugherty himself had a conference with the President and immediately afterward issued a statement to the press saying that he did not intend to resign, unless directly ordered by the President to do so. Mr. Daugherty then left for Chicago, to appear in a Federal case, and said he intended to go from there to Florida, where his wife lies ill. In the actual investigation, the only events of importance were the hearing of Mr. Slomp, the President's secretary, from whom nothing was learned, and the reading into the record of the telegraphic messages from friends of Mr. McLean in Washington to Mr. McLean himself, then in Florida. The messages cover a period at the end of December and the beginning of January, and refer to apparent attempts to keep Mr. McLean from

being called before the committee. Several well-known names were mentioned in these dispatches.

Meanwhile the tax-reduction issue was being fought in the House. After the Garner plan was accepted by the House, Mr. Longworth, Republican leader, made attempts to come to terms with the insurgent Republicans, with whose help the Democrats had voted in the Garner bill. These negotiations apparently were successful, for on February 29, the so-called Longworth compromise was accepted by the House by the overwhelming vote of 408 to 8. On this same day, previously to the vote on the Longworth plan, the original Mellon rates were put to vote and defeated by a vote of 261 to 153. The Longworth bill puts the surtax maximum, the principal point at issue, at 37½ per cent. It also puts taxes on incomes not exceeding \$4,000 at 2 per cent., on those between \$4,000 and \$8,000 at 5 per cent., and on those above \$8,000 at 6 per cent. It was not quite clear whether the President was disposed to accept this compromise.

Belgium.—On February 26 the Belgian Cabinet under Premier Theunis was defeated in the Belgian Chamber of Deputies, and immediately resigned, according to constitutional precedent. The Government's defeat came on the vote to ratify the Franco-Belgian economic convention, recently negotiated between the two countries. The Premier had announced that the vote would be looked on as one of confidence of the Chamber in the Government. The defeat was accomplished by a coalition of the Socialists with the Flemish "Front Party," under Van Cauwelaert, the mayor of Antwerp. The latter party holds twenty-two seats in the Chamber and the former sixty-eight seats. The vote was ninety-five to seventy-nine, with seven absentions. M. Theunis had been in office since December, 1921, and governed by virtue of a bloc formed by the regular Catholic party and the Liberals. No one party had an absolute majority in the Chamber and such a bloc was necessary, provided the Flemish party remained friendly. Many reasons are assigned to the action of the Flemish Catholics in throwing their votes against the Government. It is probably due in part to general hostility to France, and in part to a feeling that in the convention France was receiving too liberal terms. On the other hand, some Flemings have given as a reason that they are in favor of a complete customs union with

Fall of the Theunis Cabinet

France. It was foreseen that it would be extremely difficult to form a new government without the help of the Socialists and this help the Socialists are not inclined to give, for economic reasons. Since the war the *union sacrée* had kept the coalition under Theunis together, though in principle the Catholics and Liberals are wide apart. It is apparent that this union is now broken. Probably, in the opinion of some, the only solution is another general election. At last reports, however, the King was making strong efforts to induce M. Theunis to try to form a new government. The latter has consistently refused this task.

Germany.—The country has now apparently passed through the period of its military and political dictatorships. The separatist movement has also proved futile in

*The Divisions
in Germany*

spite of the favoritism accorded it by the army of occupation. Each successive plot for a monarchist "*putsch*" met with a speedy and decisive suppression. The latest event is the trial of General Ludendorff as one of the leaders in the Bavarian "*putsch*" during November, 1923. Ludendorff is a man cut of the same cloth as the American Ku Klux bigots. He fully utilized the opportunity afforded him in his defense to attack with equal acrimony Marxists, Communists, Jews and Catholics. Of the Jewish question he said:

For me it is a question of race. Little as the Englishmen or Frenchmen can be permitted to obtain dominion over us, so little can the Jew be permitted. Freedom of the nation cannot be expected from him. Therefore I was against him.

He then assailed Cardinal Faalhaber and denounced the Holy Father as favoring the French.

Analyzing in the *Stimmen der Zeit* the sources of German misery, Father Max Pribilla, S.J., goes back indeed to the Versailles Treaty, which he says lies as a heavy calamity upon Germany and the entire world, but his main purpose is to point out the internal weakness of the nation. This he finds to consist in the political, religious and social chasms that divide the country and which must first be bridged before any true national unity can be possible. First he instances the tribal and party differences of the different sections of the people, then the evil of Lutheranism which has almost hopelessly ruined the prospects of the nation by the deep divisions created among the people and finally the social contrasts which have found their climax in the class-war and class-hatred of Socialism. Morality has declined in consequence of the loss of religious spirit in whose renewal lies the only hope.

Great Britain.—With the progress of Parliament, the Labor Government appears to be establishing itself more firmly in power. While the country at large is well

*Parliamentary
Crises*

pleased with the moderation of Labor, the Clyde men and other extremists in the Labor Party are condemning the Government for this same moderation and spirit of con-

ciliation. But it has been only through this policy of compromise that Mr. MacDonald has been enabled to succeed in the critical and delicate situations that have confronted him. For certain measures he has received the support of Conservatives, for others that of the Liberal party. In the debate over the naval and air program, the Conservatives approved his attitude, since this measure had been proposed by them during the last session of Parliament; but the Liberals and many of his own followers refused to vote with him on the grounds that he was making concessions to militarism. A few days later, the Liberal members gave him aid against the Conservatives on the question of the accountability of the doles distributed by the local government in Poplar, a suburb of London. The Socialist and Communist district officials had, without any authority, distributed £100,000 beyond the allowance granted for the relief of the poor. According to the judgment rendered, these officials were to be held responsible for the excess payments. John Wheatley, the Labor Minister of Health, had rescinded this order on his own authority and was upheld by the Prime Minister who in turn received the support of the House despite the objections of the majority party. In the present three-party situation, it is conceded that the life of the Ministry is precarious. But it is likewise predicted that the term of the Labor Government may continue for an indefinite period, since neither Conservative nor Liberal members are desirous of a change. To turn out the Labor Government would necessitate another general election and this is not wanted. Meanwhile, the Liberal party, it is said, is breaking up, its members allying themselves more and more either to Conservative or to Labor policies.

Some criticism has been directed against the foreign policy of the Government for its administrative act by which it reduced the levy on German imports from twenty-

*Attitude Towards
Germany,
France, Mexico*

six per cent. to five per cent. This levy was imposed in 1921 and was part of the program for collecting German reparations. The reason given for the present reduction is the failure of the German Government to pay the levy to the German exporters. To cover their losses, these were adding the amount to the price of the goods with the result that the British purchasers were in reality paying the German reparations. So mixed up with these allegations is the controversy over protection and free trade that the entire matter is somewhat puzzling even to political experts. Despite the statements made by Mr. Henderson in regard to the inefficacy of the Versailles Treaty, Prime Minister MacDonald has maintained his conciliatory policy towards France. His latest note to the French Government treats of the necessity of the resumption of inter-allied military control in Germany. The attitude of the Government towards the recognition of Mexico has been expressed in definite terms. At the present time, the Government spokesman declared, even a *de facto* recognition is impracticable since the country is

still in a state of complete chaos. Should there arise a more stable condition of affairs, there will be no obstacle to a *de jure* recognition of the Mexican Government. The advocates of recognition based their demand on the fact that British traders were at a disadvantage since the recognition accorded to Mexico by the United States, France and Belgium. Lord Curzon, in supporting the Government policy, stated that the Mexican Government had either repudiated or refused to pay the interest on large loans made to it and that there was certain evidence of the seizure of British property and individuals.

Hungary.—Hungary has passed successfully through a mad financial panic. The fluctuation of her currency perhaps equaled anything of a similar nature that has

*The American
Financial
Controller*

taken place in Germany or Austria. Fortunately the crisis was of short duration and is now past, although the people will still continue to feel its effect. The decision of the Reparations Committee placing a loan for Hungary definitely in sight, and the appointment of an American financial controller in the person of Mr. Harding, at once assured the recovery of the country. On the appointment of Mr. Harding, who had first been accepted by a responsible Hungarian committee before the decision of the Reparations Commission was reached, Count Bethlen, the Foreign Minister, says:

We are extremely happy to have an American controller, as we know he has no political aims and only the interest of reconstruction at heart. Now that an American financial controller is coming to Hungary, we are convinced that Americans will take a greater interest in Hungarian reconstruction and economic life and that we shall have better and closer relationship with the United States.

The League Financial Commission is empowered to approve the financial program drawn up by the Hungarian Government, while it will rest with the American controller to see it is carried out.

Ireland.—With conditions in the Free State growing more settled, Parliament is devoting itself to the discussion of legislative and economic problems. The question of

*Internal
Affairs*

the establishment of a new economic program, whether of Protection or Free Trade, is still being debated and no definite action has as yet been taken on the report of the Fiscal Inquiry Committee mentioned in AMERICA for January 19. Discussion likewise continues on the bill proposed to reduce old age pensions by ten per cent. The Government bases its proposal on the necessity of economy in the finances of the Free State. It is estimated that the old age pensions would amount to nearly £400,000 and that living conditions warrant a reduction of nine shillings. The Labor Party has vigorously opposed the measure not only from the viewpoint of sympathy for the aged, but also as a question of economics. Interest centers on the Fisheries Bill not so much because of its proposed enactment but from the fact that it has aroused a conflict

between the Dail and the Senate. The latter body has been more or less dormant and its amendment to the Fisheries Bill has occasioned some surprise. In regard to the Judiciary Bill, too, the Senate has entered into a controversy with the Lower House. It is conceded that the Senate proposal that Irish-speaking judges should be appointed in the West whenever possible will be accepted, but otherwise the Bill is substantially unchanged. In answer to the reports freely circulated that Mr. De Valera and other prominent Sinn Fein leaders had been tried by court martial and sentenced to long terms of imprisonment, the Government Publicity Department has issued an official statement in which it declares "There has been no trial of the kind by a military court for at least six months. Several trials have taken place in the civil courts and the proceedings have been reported in the press." The origin of the rumor has been traced to the fact that the Government has appointed two civil judges to revise sentences passed by court martial during the fighting. It is true that the civil courts have been calling for trial those interned prisoners against whom evidence existed of direct participation in unlawful acts. Even strong supporters of the Government have expressed the opinion that there must be no show of vindictiveness in the proceedings but that a policy of conciliation must be pursued. Great space in the press is devoted to the trials of the members of the National army who have been accused of murder. According to unbiased newspaper comment, the evidence in these cases, one of which occurred in Monaghan, the other in Kerry, discloses a state of army discipline which is worse than deplorable.

Mexico.—Uninterrupted Federal victories still continue to be reported from Mexico City. The principal military activities centered around the oil regions in the east and

*Federal
Victories*

around the city of Acapulco in the west. The decisive action in the oil regions seems to have occurred on February 24, at a place called "Death Curve," nine miles from Tuxpam, an important oil port. Here the rebels were making a stand on a fortified height. They were greatly weakened by an intensive artillery fire, and after an infantry advance, were completely dislodged. This battle lasted seven hours. Two days later Tuxpam was captured without resistance. The rebels were reported to be scattered in small bands through the hills, and it was stated that no attempt would be made to capture them owing to the difficult nature of the land. Later it was announced that the rebels were concentrating at Puerto Lobos. The Federals thereupon started to attack them there. A more important action, however, was developing toward Jalapa in the State of Vera Cruz, where General Maycotte was reported to be making a stand with 2,000 rebel troops. Two Federal columns marched to the assault, one from Vera Cruz and the other from Puebla. The advance from Vera Cruz seems to have progressed

so rapidly that the rebels quickly evacuated Jalapa and on March 1 it was announced that the Federal troops had occupied the city without resistance. Meanwhile the rebels were also forced out of Puerto Mexico and the Federals announced that they now practically control the whole of the Isthmus of Tehuantepec. On the Pacific coast the first news that the rebels were threatening came in the statement that the United States steamship Milwaukee, a light cruiser, had been ordered to Acapulco, to protect American interests there, on the request of residents. Later 2,000 rebel troops occupied the city of Acapulco, and were making ready to put up a strong resistance. At the same time, the rebel General Cavazos was giving great trouble between Mexico City and Pachuca. He was capturing trains and burning them, blowing up bridges and tracks, and doing great damage generally. His exact location was found by airplanes, and preparations were made to capture him. Obregon's foreign relations were not improved by the announcement of Lord Parmoor in the English Parliament that it was premature to recognize the Mexican Government. At the same time former Senator J. Hamilton Lewis announced that he had concluded an arrangement with Obregon, whereby oil, tobacco and railroads will be developed by an American syndicate, in return for a loan of \$25,000,000.

Poland.—All the powers of a complete financial dictatorship have been accorded by the Polish Diet to the non-partisan Government of Mr. Grabsky, who occupies

*Fiscal
Dictatorship.
New Currency.*

the position both of Finance Minister and Prime Minister. His exceptional powers, however, are strictly limited to the field of fiscal and monetary reform and are to last until June 30. Among the financial measures already conceived by the previous Administration, but which the Cabinet has announced will now be carried into effect, is the "valorization" of all payments to the Government, i.e., the requirement that all such payments must be made in gold or its stable equivalent, so that the money may be independent of the fluctuations of paper currency. From the end of December to the end of January the number of Polish marks required to buy a dollar rose from 6,400,000 to 9,400,000. This fluctuation will therefore no longer affect the payments made to the Government. Efforts are at the same time under way to stem this constant variation in the rate of exchange. A new currency, to be known as the *zloty*, the equivalent of a gold franc, or 19.3 cents, has been authorized. This currency will be issued by the new Polish Bank of Issue chartered by the Cabinet and controlled and supervised to a large extent by the Government. Cover for the *zloty* in gold or stable foreign currency is always to amount to at least twenty-five per cent. The new credit operations of the Government began with an issue of 50,000,000 *zlotys*, equivalent to about \$10,000,000 one-year bonds, and a railway bond issue of 100,000,000 *zlotys*. A treasury note issue of 25,000,000 *zlotys*, with a lottery feature, has been authorized.

Reparations Question.—In his Reichstag speech on February 28 Foreign Minister Stresemann expressed his "intense satisfaction" at the participation of Americans

*Further
Progress Reported*

in the work of the Committee of Experts. Talk of Germany's bad faith, he said, had now been dropped in foreign countries, since the experts had convinced themselves of her sincerity in the reparations question. Hailing with satisfaction the German-American Commercial Treaty and expressing hearty thanks for the relief given by America to the starving German children, he thus referred to General Dawes and the reparations question, as his words are reported by the New York Times' wireless service:

On taking his departure from Berlin General Dawes confirmed the loyal cooperation of the German Government. Unpleasant as it is that our political and economic conditions have led to an international investigation and examination of our situation, one must thank the experts' committee for its laborious work. On its success depends whether a solution of the reparations question is possible. The quickest solution is the most desirable. Germany's economic situation demands it.

The experts appear to be convinced that a moratorium is necessary for us, and likewise a synchronous international loan; and they apparently discussed the connection of the two questions of Germany's control over the economic and tax power of the entire Reich and the restriction of German transportation unity. These must be regarded as postulates for a successful international loan. If France wants an economic solution of the reparations problem, corresponding possibilities are offered her here.

According to what seems now to be the final decision of the Dawes Committee the German notebank, which is to assure stable money for the country, will be located in Holland, and not in Switzerland, as had first been planned. Branches can then be opened at Berlin, Munich and other important German cities. Its capital will amount to about \$100,000,000 and it is to have a gold reserve of about \$300,000,000. Apparently Germany will raise no difficulty in regard to the international control of the bank and she is even willing to accept the international control of her railroads, but opposition is expected on the question of international budget control. According to report, this control would remain invisible so long as the reparations obligations were met, since for this purpose only would any auditing of the German national budget be introduced. But no pronouncement has been made on this subject by the Committee.

The layman's attitude toward those outside the Church always furnishes a timely topic for discussion. In the next issue of AMERICA F. J. Jansen writes trenchantly and interestingly on this subject.

A. H. Atteridge, of London, England, contributes an illuminating paper on missionary organization in England; and A. Francois writes entertainingly on "Guardians of the Holy Places."

Faith and the Scientific Temper of Mind

JAMES J. WALSH, M.D., PH. D.

AFTER Pasteur's great work in the solution of the problem of microbic disease, undoubtedly the most important discovery in medicine during the nineteenth century was that of the transmission of malaria by the mosquito. Just at a time when the crowding of population made new territories for the race indispensable that discovery opened up the Tropics. As a result of it Panama, "the hell hole of the Tropics," became a health resort. The demonstration of the connection between malaria and the mosquito was made by Ronald Ross, whose memoirs have recently been published. As the book tells the story of the gradual growth of our knowledge of malaria and shows that the solution of the problem was no mere accident or happy chance but the result of a series of discoveries, observations and conclusions following one another, it is of supreme human interest.

Quite apart from the medical significance of the story there is another phase of it that seems to me of even greater interest at the present day. Many in our time are prone to think that religious faith and science have a certain incompatibility and that if a man believes deeply and therefore accepts a number of propositions that he cannot quite understand, on faith, he must surely be lacking in the scientific temper of mind and therefore is not likely to be such a one as would make important discoveries in science for us. The whole story of the gradual elucidation of the malaria mystery is an open contradiction to this. Nearly every phase of progress in it comes from men who are known to be deep believers in religious truths and who above all felt that life is absurd unless there is another life after this. Many of the men who made landmarks in the history of our knowledge of malaria were deeply persuaded that life can only have a real meaning, if there is a Creator and a hereafter. Such belief manifestly did not hamper in the slightest the work of their inquiring spirits nor interfere with their reaching significant scientific conclusions. After all Pasteur, who alone made an even more important series of discoveries than those which constitute the story of malaria, is a typical example of how much faith a man may have with a penetrating scientific spirit that enables him to divine almost by intuition truths that others have to grope after, and an ingenuity of mind which serves to lead him by what seem the most devious paths to truths that when once discovered appear almost obvious.

Very probably this is best illustrated by Sir Ronald Ross' account of his demonstration that the mosquito was the carrier of the malarial organism which had been discovered some fifteen years before by Laveran, the distinguished French army surgeon whose work in Africa

had enabled Ross to make that important step. Ross found bodies very similar to Laveran's malarial parasites in mosquitos that had been feeding on patients suffering from malaria, though he had never found any similar appearances in many hundreds of mosquitos that he had examined and that he was sure had never made contact with those suffering from malaria. He realized at once that these observations solved the malarial problem and, as he says himself, "What remained for me and others to do was merely a work for children." He had been working at this problem for more than ten years and naturally felt elated over the successful completion of the task that he had set himself and foreseeing some of the marvelous consequences of it for the benefit of mankind, it is not surprising that he went through a period of intense self-congratulation. Pasteur, after making one of his great discoveries, could not stay in his laboratory any longer, but went out to get the air and meeting a brother scientist, said to him, "I have just made a great discovery and I feel almost beside myself, let me tell you about it." He was, as it were, intoxicated by the wine of discovery.

Ross was in something of a similar mood but had no one near him to whom he felt that he could pour himself out and be understood. He had another resource, however. He was of literary turn and occasionally wrote poetry, some of which has attracted more than a little attention. The evening of the day on which he completed the discoveries which made it clear beyond all doubt that the mosquito was the carrier of malaria, Ross sat down and poured out his feelings in poetry in thankfulness to his Creator for having enabled him to solve this problem that would mean so much for the saving of life and of suffering. Those verses deserve to be known. They are the hymn of praise of a great, patient, scientific mind to the God who had given him the impulse and the intelligence to accomplish so great a work. They may seem almost presumptuous in their direct address and yet when one realizes the greatness of the achievement one cannot help but feel that the discoverer himself must have been fairly outside of himself with the thought of what he had accomplished.

This day designed by God
Hath put into my hand
A wondrous thing. And God
Be praised. At His command
I have found thy secret deeds.
Oh! million-murdering Death.

I know that this little thing
A million men will save.
Oh! Death, where is thy sting?
Thy victory, oh! grave?

The review of the various steps which led up to the solution of the malaria problem shows that at many points in it there was a development not unlike that of Ross at the end and that it was welcomed by some believing spirit in very much the same way in which Ross has chronicled in poetic vein his self congratulations over his discovery. The first step in the solution of that extremely serious problem was the discovery that an infusion of the bark of a shrub which grows in South America would prevent the occurrence of paroxysms of malaria and save patients from its ravages. This came as the result of the observations of the Jesuit missionaries on that continent that the natives had learned to treat themselves successfully for the extremely pernicious malaria which occurs in the tropics, by means of this shrub. It was they who brought it to Europe and for a long time, indeed almost down to our own day, the substance was known as Jesuit's bark; it received its name of cinchona because of the cure effected on the wife of the viceroy of Peru, the Countess de Cinchon, when she was suffering from a malarial infection for which all European remedies and all the efforts of white physicians had proved an utter failure.

The old Jesuit who first came to appreciate the value of the remedy as used by the natives was as thankful for his discovery as in the twentieth century Ronald Ross was for his demonstration of the mosquito as the distributor of the disease.

And in passing it may be remarked that so far from this discovery of the value of quinine being the only thing of its kind that we owe to the missionaries, it is, as a fact, only one of many hints as to the value of drug materials that have been of immense significance in medicine. After quinine perhaps the most valuable single substance that we have is strychnine and that we owe also to the Jesuits, as the name St. Ignatius' bean so long used for it testifies. A missionary in Java suspected that some of the material used for trial by ordeal might be valuable in medicine, and his suspicion proved correct. Cascara and *grindelia robusta* and a number of other much used pharmacal materials came to us from the aborigines as the result of the fertile contact of missionaries with them.

After the discovery of quinine which is almost the only specific we have in medicine, that is almost the only remedy that cures any specific disease, there was no great advance in our knowledge of malaria until just about 200 years ago Lancisi, a very distinguished Italian surgeon and anatomist who held the position of papal physician in his day, gave a new outlook with regard to the origin and spread of the disease. This famous Italian medical writer published a work on the miasmata from swamps in which he suggested that it was not the exhalations from the earth that caused the disease, but that it was due to the insects which were bred so plentifully in such swamps and especially the mosquitos which carried the disease to human beings. He even called attention to the fact that

the mosquito probably carried in his saliva and in his gastro-intestinal tract the material which caused the disease. When the insect presents his bill he always injects a certain amount of irritant material beneath the skin in order to attract blood to the spot for his nutrition and it is this irritation and not at all the prod of the proboscis which causes the pain that is felt. When Sir Ronald Ross' actual demonstrations with regard to the mosquito came, the great papal physician's prophecies were completely substantiated.

It took nearly 200 years for the demonstration to come, but in the meantime, after a little more than 150 years, a distinguished Catholic physician, working in Cuba, announced his conclusion that yellow fever was transmitted from man to man by special species of mosquito, the *stegomyia*. Curiously enough some of the observations that Dr. Finley made which had confirmed him most strongly in the opinion of mosquitos as the carriers of yellow fever, were those noted on young Jesuits who came from Spain to Cuba in the course of their teaching duties. These young Spaniards presented most favorable material for inoculation with yellow fever, since they had never been exposed to it before. A great many of the native Cubans had had the disease in their younger years, sometimes without its being recognized, and thus had acquired a certain amount of immunity against the disease. These absolute "non-immunes," when they came to live in Cuba suffered from the disease almost inevitably if they were bitten by mosquitos when there were any cases of yellow fever in their neighborhood of the city.

In the course of working out the problem of malaria and its infection, the name of one Italian stands out more than that of any other. This was Marchiafava, who in conjunction with other Italian laboratory-workers showed that the various forms of malaria are due to different varieties of the *plasmodium malariae*, the parasite which causes the disease. It had continued to be a great mystery why some people suffered from tertian and others from quartan fever, that is, had their access of chills and fever every third day or every fourth day or sometimes suffered from what was known as double tertian which gave them a chill and fever on successive days. Until the reasons for these very great differences between the various kinds of malaria were explained there remained some doubt as to the plasmodium being always the cause of the affection, or whether there were not other microorganisms associated with it in the production of the many kinds of malaria that had been under observation. Marchiafava some years after his epoch making work in malaria was chosen as the papal physician to Pope Pius X and thus was placed on the roll of men who all down the ages have done more for the science of medicine and the consequent benefit of mankind than any other list of men connected by any bond in the history of medicine, even including the faculties of the oldest and most famous medical schools that we have.

The story of malaria, then, and of the discoveries that have changed this scourge of the tropics into a disease that can be rather readily controlled when men really set about seriously the task of preventing it by draining swamps and doing away with the mosquito, is a chapter in medicine all the leading phases of which carry the name of some-one of profound faith and sincere religious belief. The habit of faith evidently did not interfere in the slightest during the past three centuries with the active inquiring

spirit and the scientific temper of mind. For those who know anything about either the history of science or the ways of men from actual observation there is no need of this demonstration, but since there are so many in our time who condemn faith as hampering science, it seems important that attention should be called to these very pertinent facts, in one of the greatest developments in modern medicine. The facts are there to refute those who declare that faith and science are incompatible.

The "World's Work" and Kukluxism

WILFRID PARSONS, S.J.

THE magazine founded by that great American, Walter Hines Page, the *World's Work*, has carried on its founder's policy of interesting Americans in America. In pursuit of this policy it presents month by month careful studies of the American problems and the American achievement, written ordinarily by competent men. Among our most pressing problems is that of immigration. Last November the *World's Work* began the publication of a series on this delicate and complex subject, and confided the writing of that series to one who, we regret to say, is grossly unfitted for his task. This is Mr. Gino Speranza, who, as we are informed by an editor, was raised a Catholic. Under a carefully assumed mask of urbanity, of sweet reasonableness, of severe impartiality, this gentleman has written things in the *World's Work* which are deeply offensive to Catholics, because largely untrue, and because they offend them in that which they cherish next to their love of God, their love of country.

With many of Mr. Speranza's general propositions on the immigration question there is no quarrel. There is undoubtedly a danger to the country in large unassimilated alien blocs, speaking a foreign tongue, indifferent and even hostile to American ideals. It is too true that we have not an unlimited power of assimilation, that the melting pot, if overcrowded, will not melt. No one recognizes more keenly than Catholics the perils that may lurk in the foreign-language press, and in schools where English is not spoken. These conditions menace the Church no less than the country. No one denies that many foreigners look on this country as a mine for money to send back to Europe. Still worse is the alien who, remaining in body in America, has left his heart and affections abroad, and uses America merely as a means to help some foreign country. Neither can any right-minded American look on a dual citizenship as a thing to be tolerated. These are all undeniable dangers to the country and they were perfectly well known before Mr. Speranza began to write.

But there is no intention in this article of meeting Mr. Speranza on the large field of immigration-restriction. Such restriction, as a means to overcome the danger to the country of unassimilated masses of aliens, has much to

recommend it. The way in which this restriction is to be carried out, whether based on the quota of 1910 or of 1890 or of 1860, is a highly controversial topic and has lately been complicated by the actions of interested groups, industrial or racial, who are animated not by patriotic motives, but by love of gain or of some foreign country. Neither shall this matter be entered into. There is another idea that runs like an undertone through Mr. Speranza's articles from the first, and bursts out *fortissimo* in the February and March articles. This idea is that the culture of Catholics, as Catholics, is essentially alien to American culture, and hence that if the percentage of Catholic population becomes too great, the American type of civilization and the American form of government cannot continue. This idea is expressed again and again by Mr. Speranza, and also by his editors, who are surprised and pained that any should think it an anti-Catholic idea. We are told that it does not mean that "Catholic culture" is worse than American culture, but simply that it is *different*. If, however, this idea means anything, it means that Catholics cannot become good Americans, or even remain loyal to the traditional American form of government. If that is not an anti-Catholic idea, I should like to hear of one that is.

Let us examine this idea of Mr. Speranza in detail. In the November article he set forth his thesis thus: "This basis of the democracy which George Washington fathered was, on the side of character and conduct (that is, the relation of man to man), *distinctly Anglo-Saxon*; on the side of religion (that is, the relation of man to God), it was *distinctly Christian and specifically Protestant*." Leaving aside the ethnical side of this thesis, let us examine the religious side. If by his last words Mr. Speranza means that the men who founded the Republic were mostly Protestants, he is right. But that proves nothing. If he means, as he must mean to mean anything, that the democratic American idea is essentially Protestant, in such a way that only those who have the Protestant idea can fully partake of the American idea, then we fear he is talking nonsense. Did the Protestant Fathers who contended for liberty of conscience to Americans mean that

those to whom they secured this liberty could not be in every way as good Americans as themselves? In the December number Mr. Speranza misreads the Declaration of Independence and Lincoln's Gettysburg Address to declare for "self-government developed by and for an ethnically and culturally homogeneous people" (!) To be consistent he should also say: "by and for a Protestant people." Mr. Speranza's articles mean that, or they mean nothing, but he does not dare say it openly. The Puritans meant it and said it, and the Ku Klux Klan, but not Jefferson and Madison and James Wilson and Washington and Lincoln.

Mr. Speranza's argument has a positive and a negative side. On the positive side it states that the American idea is essentially Anglo-Saxon and Protestant, and that only Anglo-Saxons (or Nordics) and Protestants can ever be fully possessed of that American idea. On its negative side it states that other races and those of other religions can never be really assimilated to the American idea. For this negative side of his argument, he offers many proofs. Many of these proofs can be at once dismissed as negligible. From the fact that large masses of aliens have remained unassimilated, he argues that they *cannot* be assimilated, a gross fault in elementary logic. He spends much time on the Mexicans of New Mexico and the Creoles of Louisiana. Just as these have not been assimilated, he says in effect, so the other aliens in the rest of the country will not be able to be assimilated. New Mexico was an unfortunate example. The non-assimilation of the "natives" there is due to gross violation of fairplay and of the Constitution, which violations, be it noted in passing, Mr. Speranza condones. As for the Creoles, does Mr. Speranza forget that in the war they proved true to the supreme test of citizenship, to lay down their lives for their country? And as for the logic of using them as an example of what must happen elsewhere, words fail.

Let us come at last to Mr. Speranza's main argument to prove that those of "Catholic culture" cannot be really assimilated, and that if too many of them come in, our American type of civilization and government will be essentially altered. The February article contains these words: "Historically, the spiritual and cultural forces at work in the founding of the American democracy were distinctly the forces set free by the Reformation. They were forces originally at play in the religious field—that of Protestantism—but they were working 'toward freedom and independence in all things.' That is why it can be said of the seventeenth century Puritans that the 'good life' was not merely religious, moral and intellectual; it was also, as Professor Sherman has pointed out, a *self-governing life, in all affairs of the soul*." Later he declares that "we shall have to recognize definite *cultural* (as well as religious) differences underlying Protestantism, Judaism and Catholicism." And still later: "Roman Catholicism, historically considered, has been distinctly the

religion of *Latin civilization*." Finally: "the line of difference in religious belief follows pretty generally the line of difference in racial *culture*, that is, the line of difference between what is popularly known as Latin civilization and Anglo-Saxon civilization." Since "Catholic culture" is different, it must necessarily be and remain alien to American culture. "These [the immigrants since 1840] have introduced a distinct element of disruptive *alienage* into the spiritual union of the democracy, into the determining Christian and Protestant character of American civilization." "It is the *Latin cultural background of Romanism*, rather than the religious convictions of the Catholic, that imprints upon the American Romanist something 'which by its very nature must act independently of nationality.'"

There are so many errors of fact and of logic in all this that it is difficult to know where to begin in considering it. It is possible that Protestants have been saying these things to each other so long that, meeting no contradiction, they have ended by believing them, and by thinking that America belongs to them alone. Mr. Speranza seems to have completely overlooked the facts that all the principles of "Anglo-Saxon civilization" were elaborated during the thousand years or so when the "Nordic nations" were Catholic, and that they were elaborated by Catholics and in accord with strictly Catholic principles; that the Reformation brought everywhere tyranny with it; that the Puritans hated and flouted the very notion of religious liberty and that they persecuted everyone that disagreed with them; that the intellectual forces that forged American democracy came not from Massachusetts, but from Pennsylvania and New Jersey and Virginia; that the principles of the Declaration of Independence came by derivation through the Whigs of England from the great Catholic thinkers, Bellarmine and Suarez, who in turn only took them from the thinkers of the Middle Ages, St. Thomas and others; that consequently the Catholic finds himself more easily at home in American culture than any consistent Protestant could ever dream of being; that though Catholics recognize the supremacy of God (as all consistent Christians must) in all matters, political, economic, moral, they owe no allegiance to any Pope as a temporal sovereign; that in every test to which they have been submitted, even the supreme test of life itself, they have proved true to their American citizenship. We cannot forget two things, and they symbolize our Americanism: the first American killed in the war was Lieutenant Fitzsimmons, a graduate of a parish school, and the last American killed in the war was Father Davitt, a Catholic priest.

By this time the significance of the title of this paper must have become clear. The *World's Work*, (vol. xlvii, p. 9) repudiates the Klan, for its *methods*. With its underlying principle, it has every sympathy, and so has Mr. Speranza. That principle is that America is, and must remain, *white, Protestant and Anglo-Saxon*. That

is the burden of every one of these articles. That is the real element in the Klan worthy of condemnation by every American as essentially un-American. By taking up this slogan of the Klan, the *World's Work* has done America a grave disservice.

The Béguines of Belgium

JOHN G. ROWE

ON a recent visit to Bruges I was very much interested as a Catholic, in the Béguinage there. This is the name given to the enclosed districts—little walled towns themselves within Belgian towns, occupied by the Béguines, Sisters who are not nuns, in so far as they take no religious vows. Only in Belgium today are these communities to be found, yet in the Middle Ages they were very numerous on the continent of Europe, and more especially in the Netherlands, Germany and Switzerland.

The origin of the name Béguine is variously given, some authorities attributing it to Lambert le Bégue ("the Stammerer"), a priest of Liege, who in 1180 practically started the first community by building a cloister and church dedicated to Saint Christopher, in his native city, for the widows and orphans of the Crusaders. Other authorities ascribe the name to the old Flemish word *beghen*, "to pray," while others again derive it from the name of St. Bega, the patron saint of Nivelles in Brabant, where a community was formed in 1226. But the first actual Béguinage had already been established at Mechlin in 1207.

The Sisters did not take any vows, but simply leagued themselves together, and they could return to the world at will. Neither did they renounce their property. Each community or Béguinage was complete in itself, recognizing no mother house or common "general," but only its own superioress, who was known as the Mistress or Grande Dame. The Sisters enclosed some district on the fringe of a town, "where their work lay, for they served Christ in His poor." A wall and moat surrounded the Béguinage, and as a rule formed portion of the city fortifications. During the novitiate, the Sisters lived at the house of the mistress, and afterwards each had a house of her own.

At Bruges, today, the white houses of the Sisters surround a large meadow, planted with trees, and their eastern wall is still called the Rampart of the Béguinage and in old times was part of the town ramparts. The church there dates from 1245, the year after the formation of the community in the city. It was rebuilt in 1605, and contains paintings by such old Flemish masters as James van Oost, De Deyster, and Boeyermans. The Grande Dame lives at No. 30 in the enclosure, and within her house is a small chapel of the fifteenth century, while many curios are exhibited to visitors, who are readily admitted to the enclosure.

Every Béguinage had its church, hospital, and guest-house, and in each the Sisters lived in their own houses, under the authority of the mistress. This was the only uniformity observed, however, for in some Béguinages only ladies of high degree were admitted; in others, only poor working women, and in others again, the great majority, rich and poor, were alike admitted to membership. There was no common purse, and the rich Béguines might keep their own servants. All "divided their time between exercises of devotion and works of industry, reserving to themselves the liberty of entering into the state of matrimony, and quitting the convent whenever they thought proper." Today, however, somewhat different rules are observed, and it is said that, although they take no vows, still, none ever leaves.

In old times they supported themselves by weaving cloth and making lace, chiefly, while helping the poor and nursing the sick in the city. The decline in the cloth trade was one of the reasons for their dwindling in number. The greatest of all the Béguinages at the present time is at Ghent. It was transferred some years ago from its original site, however, to another near Eecloo station, "where it makes a little town." The Sisters number seven hundred, and a tourist guide states that "every day they attend vespers in the church, and the service and sight are interesting and impressive." At Mechlin, the Béguinage is now an asylum for 800 widows and elderly women.

Soon after the founding of the first Béguinage, somewhat similar communities of men arose. They were first known as Béguines but later called themselves "Beghards." In spite of their name which was derived from the Flemish, they were never included among the mendicants. They were poor handicraftsmen associating thus together for various reasons, either simple piety or failing health or inability or disinclination to battle individually with the world. They all dwelt together under one roof and shared a common purse, private property was not allowed. Connected generally with the craft guilds, they lived by weaving, dyeing, fulling, etc. Of the Beghard convent at Brussels, all members had necessarily to belong to the Weavers Company.

St. Louis, otherwise the saintly Louis IX, king of France, who took part in the Crusades, greatly encouraged both the Béguines and Beghards. But even before his death they brought upon themselves severe censure of the Church on several occasions by their tendency to false mysticism, especially the groups in Germany, and the Beghards more than the Béguines. Three synods banned them as "having no approbation," and then, in 1312, the Council of Vienne condemned them. Some years later, however, Pope John XXII allowed the Béguines to continue on their becoming tertiaries and following the rules of the Third Order of St. Francis, as well as reforming their abuses. The Beghards, however, refused to conform, joined in the mystic heresies of the Fraticelli,

Apostolici or Cathari, and the mysterious and extravagant sect known as the Mystic Brethren of the Free Spirit, and so their suppression was ordered. Never so numerous as the Béguines they soon died out, but not until three other Popes, Urban V, Gregory XI and Boniface IX, had taken up the matter towards the end of the fourteenth century and addressed Bulls regarding them to the bishops of Germany and the Netherlands. About 1432, Pope Eugenius IV formally reinstated the Béguines.

They never recovered their pristine vigor however, and the success of Protestantism in Germany, Switzerland and Holland practically killed them there, while the finishing blow was dealt them in those countries by the French Revolution and Reign of Terror. The old Béguinages

in Germany now "are simply almshouses for poor spinsters."

At Ghent, Bruges, etc., in Belgium, the Sisters still wear the old Flemish headdress and a dark costume. As "The Catholic Encyclopedia" states, "they were admirably adapted to the spiritual and social needs of the age" (in which they arose and flourished), and they spread and exercised profound influence, molding the thought of the urban population. Soon after their rise, some of the great continental cities, such as Brussels, Amsterdam, Antwerp, and Mechlin, speedily had two or three, or even more Béguinages. Their record will ever remain a most interesting study, as it was a striking feature of medieval life on the continent of Europe.

N. G. C. 6822 and the Individualists

MYLES CONNOLLY

THIS poor little earth never cut much of a figure, even in its own solar system. It ranks a ridiculous fifth in the planetary circle, noticeable neither for unusual smallness or greatness, and without any mark of especial distinction, save, perhaps, its tinsel satellite of a moon. It is a sort of poor relation. Snap its orbit, and this shabby nursling of time would hiss out into the gaping void, melt in a puff of vapor, and never be missed. On occasions, the tender-hearted philosopher cannot but feel sorry for it. At a short distance, astronomically speaking, it cannot be seen at all.

But while the earth is trivial, provincial, obscure, most of its inhabitants, by some peculiar inversion, regard themselves as arbiters of life, kings of the universe, and sole lords of the inscrutable reaches of space and time. As far as the cosmos goes, merely materially speaking, they are, of course, little more than the huddled molecules of a whirling microcosm. Their tumult is about as disturbing as the scraping of atoms. But in their own minds. . . .

The same edition of a daily newspaper which announced that with the recent measurement of the distance of star universe "N. G. C. 6822" the boundaries of space are extended, in the knowledge of man, quintillions of miles out in the immeasurable void, also announced, in a neighboring column, the latest skirmish in the rhetorical war of the Modernists and Fundamentalists. It was a contrast of contrasts; on the one side, the story of adventuring vision peering farther and farther into the fecund enormity of creation; on the other the small talk of the disputants, assuring the individual of his own sufficiency as guide in this numbing immensity of space. In one column, the revelation of new distances in the grandeur of life; in the other, mumbling about man's temperamental promptings, individual moods and small weaknesses, as authoritative guides for him on his terrible destiny. Men crying out into the universe-dotted, vast, dark hollow of space, that

it is their microscopic skulls that satisfactorily encompass the interpretation of God. Here, surely, is the supreme vanity of vanities!

This poor little speck of an earth, with its strange soft crust of water and mineral and vegetation, scraped and burrowed by that enigmatical activity called life, whirling deliriously round and round that fallen giant, the sun, has dwindled, in the light of astronomical discovery, into an almost incredible insignificance. Its diminutiveness is humiliating enough in this astounding, galactic system of ours with its diameter of some 350,000 light years. But when, with a single gesture, you extend the known limits of space out to a point some 6,000,000,000,000,000 miles merely on one side of us, even the imperturbable pride of your individualist must be shaken a little. Little solar system in a galaxy of universes, little earth in that little solar system, and little man clinging like a grub to that little earth! The thought of him, obliterated in the similitude of millions, lifting his ridiculous head to gaze up at the myriad shining stars, is enough to make one gasp for breath. Indeed, in the face of the new discoveries, it is enough to bowl an ordinarily sane and humble man over. The realization of his terrible smallness comes like an explosion and threatens to blow him to bits.

An effort to comprehend the magnificent mightiness of the universe of universes stupefies the imagination. But an effort to realize the smallness of man, even on this speck of earth, tends to stun the man who makes the effort. And this tendency is healthy. It reveals man to himself in his naked futility. It tears to shreds of ridicule his pompous egotism. If a normally sensible man makes the effort it will strike him to his knees. Nothing could be healthier. For at times a man on his knees may see more readily. He may see that the warmth of God, a personal, vibrant, infinite lover, is needed to fill these cold and crushing distances that almost nullify thought. He may see that he, in this frightful emptiness, before

this staggering immensity, needs Christ, and that he needs Christ's own, authentic, definite Voice, and not the discordant babel of many contradictory opinions, born of the darkened intellect of man and servile to his weaknesses. He may see that he needs Christ and His Church. Else, in the wilderness, he must despair or wander distraught with confusion. Else, he must stand bowed beneath the overwhelming futility of life. Else, he must stand in dread of being lost.

Such is the lesson of the two neighboring columns of the newspaper. Such is the lesson that no one reads.

Man's intuitions are right when they tell him that this is his private spectacle, this strewn magnificence of space, and that he is the center of creation. They are right when they assure him that beside the reaches of his soul the universe is a small place. They are right when they suggest to him that his infinitesimally small life is infinitely important to himself, and that the whirling earth with its millions and the titanic splendor about him are little more than a domestic setting for his individual drama. He is the great actor and God beholds. This is not pride. This is true individualism. This is simply the consciousness of his soul. This is true Christianity. For the true Christian knows that the God of whom the colossal universe of universes scarcely whispers, came to this mote called earth. He knows that the Self-sufficient God came and took for Himself this frail, insignificant body of man that crawls awkwardly over this tiny planet and reels beneath the immensity above it. He knows that if the great, illimitable God thought his poor little earth and poor little life worth while, then he can but hold them worth while also. He knows, in a dim way, that Christ not only redeemed him from sin, but that He also saved him from the abyss of futility. Man, who must appear to the pantheist and agnostic as a miserable supernumerary, becomes, through Christ, a great personage in the pageant of life. For Christ has brought intimacy and love into the bleak inhumanity and ruthless splendor of the universe. Without Him, God would be for man, little more than a cold and dismaying abstraction, and man's life but an indiscernible flash in an empty and dark and endless night. Christ lifted the weight of infinitude and impersonal matter from man's poor shoulders. He assured him of a destiny as far surpassing the stars as eternity surpasses time. The Christian alone can say with any degree of courage:

It's a pity you can't hear me,
Constellations far on high;
I'll be talking when, I fear me,
You'll have faded from the sky.

My poor heart too warm and small is,
And my soul too palely spent,
Yet they're vaster than your all is
With its huge advertisement.

This, too, is the lesson of those columns in the newspaper. This, too, is the lesson that no one reads.

Caedmon's ancient lines are humble and beautiful:

"Creator all-holy, He hung the bright heaven,
A roof high upreared o'er the children of men."

But no longer do men look up to the skies as they did in Caedmon's day. Now, the super-universe to the wise man is an intimation of infinitude, a drifting spark of the magnificent, a solitary note in the song of God. To Him, to be sure, this cluster of material universes is hardly a point. But to the child of His Church it is a stray resonance of the eternal made articulate. But only to the child of His Church. For His Church alone has woven this vast and shining vibrancy into a canticle for men. It alone holds the secret of intelligibility. For it alone possesses the indispensable Word.

The Negro Leader and the Church

JOHN J. ALBERT, S.S.J.

ONE of the sanest and most brilliant of Negro race leaders, Kelly Miller, thinks that the Protestant ministry is fast losing its hold on the layman because it intermeddles overmuch in social and secular concerns. Citing the aloofness of the Catholic clergy as an example worthy of imitation, he says:

It is very deeply to be regretted that the ministry is fast losing its hold upon the reverence and level respect of the average lay mind. This can be accounted for in large measure by their ready proneness to intermeddle in social and secular concerns for which they have little or no fitness. I believe that it will be readily allowed that the Catholic clergy maintain a higher level of respect and reverence from the laity both Catholic and Protestant, than the Protestant ministry. In so far as this is true, it is doubtless due to the fact that the Catholic clergy have a more clearly and sharply defined spiritual function and observe more faithfully the prescribed limits.

This viewpoint is illuminating in view of the objection sometimes advanced that the Catholic Church keeps a man down. It is pointed out that there are very few prominent colored men of the Catholic Faith. This is due in large measure to the fact that but two and one-half per cent of the race is Catholic. As a matter of fact the social life of the race has circled for decades around the Protestant church. In small communities the minister was the best educated, and from force of necessity became the acclaimed leader in every social venture. In larger places, also, the minister frequently retained his leadership owing to the fact that forums outside the church available for colored people were few and far between.

However, as the number of race intellectuals increases there is a growing tendency to put the minister in his pulpit and keep him there. The trouble nowadays is, that, with the increasing instability of Protestantism, the pulpit is becoming smaller all the time. When the colored people obtain general access to first class theaters, auditoriums, libraries, and so on, the influence of their churches and of the ministry itself will gradually disappear. To put the Protestant minister in his place and keep him there doling out his rapidly diminishing stock of spiritualities,

and refusing him the limelight of social service work, this then seems to be the ever increasing tendency of the professional layman. But, since Protestantism today depends for existence largely on the sociological field, in that case, it should not take long for the ministerial profession to be dropped gradually into the discard.

The Catholic priest on the other hand is revered and respected because he possesses the truth and because he partakes in the priesthood of Christ and is a dispenser of the mysteries of God. His field of action is the sanctuary and within its sacred precincts no one of the unanointed dare follow. Gladly the priest keeps his place and leaves social service to the layman. Only in exceptional cases of real need does the man of God enter into any other field of action. Thus it may readily be seen that there is a strict line of service drawn between the priest and the man in the pew. As far as the Church is concerned there is no reason, therefore, why the Catholic colored man should not take that place in public life for which he is fitted by his education and ability.

The Catholic Church does keep a man down in the sense that she does not permit one to play fast and loose with Christian faith and morals. But no man can rise to real greatness on a platform of degeneracy. This would not be real leadership, but, instead, the enthronement of selfishness and viciousness. It would be impossible for a man of this caliber to lead a race into any worth-while field of endeavor. It is rather difficult at times for a layman to draw the line, since, in Protestant circles, social service and religious practises are all parts of the same program. A man coming into the Catholic field, with its cut and dried lines of demarcation between the sanctuary and the world, sometimes steps in where angels fear to tread; and, as a consequence, gets his fingers burnt and feels badly over it. In this case it would prevent much unseemly animosity if the parties concerned would handle the affair with gentle manners.

After establishing the fact that the Catholic Church-system presents no difficulty in the legitimate rise of its laymen to points of civic and social prominence, it would be well to stress the great need of Catholic leaders in the rapid development of the colored race. At present practically the entire output of potential leadership comes from non-Catholic colleges. These men, imbued in the main with a selfish philosophy and materialistic tendencies, may be civilizing and refining their colored brethren, but they are not making them truly moral and Christian. What the Catholic Church of America needs today, and needs badly, is a college that will provide the colored man with as much mental discipline and culture as he is able to acquire in non-Catholic sources. In the mean time it would be a splendid proof of the genuineness of the Catholic Church as the Christ-inspired teacher, if its educational leaders would adopt a course of action which would take care of the admission into their Northern institutions of learning of all colored applicants for college training.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Teaching Newman

To the Editor of AMERICA:

The article on "Teaching Newman" by Daniel M. O'Connell, S.J., which appeared in *AMERICA* for February 9, has aroused much interest among the members of the Catholic Literature Club of Pittsburgh. This club, which is a voluntary organization of men and women who are interested in Catholic literature and art, has spent two years studying the life and writings of Cardinal Newman. The reading list prepared by the president, Professor Elmer Kenyon, shows a striking resemblance to the plan mentioned in the article. It was deemed advisable to place "The Idea of a University" first on the list because of the predominance of high school teachers in the club.

All that was advocated in the article by Father O'Connell was not only used, but proved valuable in Mr. Kenyon's lectures; and members of the club are glad to confirm the statement that the modernity of Newman is not difficult to discern, and that Newman remains as an intellectual and religious force in the lives of men and women of today.

Pittsburgh.

H. ST. PETER.

Disposing of Birth-Control Literature

To the Editor of AMERICA:

Recently I received in answer to my letter "Some Sanger Prototypes," in *AMERICA* for February 9, two printed birth control circulars from the so called "American" (Heaven help us!) society which deals in this unsavory literature. The circulars were enclosed in an envelope with a two-cent stamp on it, but the upper left-hand corner of the envelope was blank. It is customary for American societies and business concerns to have their names and addresses on the left upper corner of business envelopes. But the American Birth-Control League officials are "foxy." They would rather hide their suggestive malodorous matter inside an envelope. Their advertising department must have in mind the fact that nine out of every ten people who receive sealed letters open them and read them.

At least I did so. The words, "Birth Control," on the first page of the first circular that I opened, however, settled me. Then I took three long steps, which brought me flush with the red-hot stove in our sitting-room. My next move was to open the stove door. The final move was to deposit the two circulars in the beautiful, bright-red coal fire, and they burned brightly for three seconds!

I wish there were a Federal law, with teeth in it, that prohibited the sending of unsolicited suggestive matter through the mails. I would certainly invoke it against degenerates who carry on such propaganda. The house-cleaning season is not far off. Too bad there is not a medical invention that can clean and purge the rottenness in human brains!

Lowell, Mass.

GEORGE F. O'DWYER.

The Late F. S. Church, Painter

To the Editor of AMERICA:

Sometime in June, 1918, a letter came to me with the following message:

It will interest you to know that I have been received, baptized and confirmed in the Holy Roman Catholic Church. Come and see me.

F. S. CHURCH.

These glad tidings brought me to dine with the late Frederick Stuart Church, the American artist, at his club, on the day appointed. I had known Church for forty years. A conspicuous feature of his studio was always a large crucifix. There was another crucifix in his bedroom, to which was added later a statue

of the Immaculate Mother and one of St. Rita. He seemed always to be pleased to hear something on the fundamentals of Catholic belief.

It was an edifying story this physical giant told me at that dinner of how he was led into "Old Mother Church." It began through his custom of taking a daily walk late in the afternoon. Always finding a Catholic church door open he would enter there to rest. "I always found the interior of a Catholic Church different from any other place," said he. "It seemed like home to me and I often found myself saying I belong here." The happenings that led to his going up to the Bronx for instructions are too intimate and beautiful to be recorded here. He was baptized in St. Rita's church April 14, and confirmed by Bishop Russell two weeks later.

Church was one of the greatest of American painters for the reason that he was not influenced by any foreign art. He was never abroad. Born at Grand Rapids, Michigan, in 1842, he enlisted at the age of nineteen in the Civil War for three years. Afterwards he was a baggage man on a railroad. He studied art in Chicago and in New York at the National Academy and the Art Student's League. His paintings were always an attraction wherever he exhibited. The New York *Sun*, in an editorial obituary of him said: "One remembers his playful bears, rabbits and maidens—their whimsical, gracefully improbable poses, among a hundred times as many pictures by other seemingly more serious men that are wholly forgotten."

Church wanted to paint an altar piece to honor St. Rita, but failing eyesight prevented him. May he rest in peace.

Orange, N. J.

STEPHEN H. HORGAN.

"Latin Cultural Background of Romanism"

To the Editor of AMERICA:

A series of articles by Gino Speranza in the *World's Work* dealt with the subject of alien groups in American life. His last article, "Effects of Mass-Alienage Upon the Spiritual Life of the American Democracy" presents such a tangled line of reasoning that one cannot tell whether it is deliberately meant to hurt the status of American Catholics among their fellows, to bring suspicion and dislike to a definite point, or whether the author has become a monomaniac on Anglo-Saxon supremacy and can see no other God. At any rate, whatever his motive, he has unhesitatingly and emphatically placed American Catholics in a "spiritually alien" group, one which is retarding and affecting our "national spiritual union," and while he names other groups, for instance German Lutherans, he says they are aliens because they are Germans, etc., but the American Catholic is alien because he is a *Latin*, no matter what his ancestry. He says it is the "Latin cultural background of Romanism, rather than the religious convictions of the Catholic, that imprints upon the American Romanist something 'which by its very nature must act independent of nationality.'"

It seems to me his deductions are considerably messed up in that he is endeavoring to resurrect again the old bogie of Rome's political influence, and only succeeds in plainly establishing the fact that Catholics bow first to the commands of their Creator and then to the State. He seems to imply that the State might at some time ask us to do something contrary to the law of God. On the other hand, so many people nowadays read hurriedly, only skimming the surface of things, that at a first glance this something that acts independent of nationality, which Mr. Speranza quotes, sounds very mysterious and is likely to cause the right measure of apprehension necessary to prevent confidence and friendship. It certainly sows seeds of suspicion and distrust in the minds of the multitude as surely as any other method of propaganda. If certain so called non-partisan investigators are sincere, why, instead of calling the greatest influence in life a *something*, do they not come out straight and true and say: "Catholics, believing that honor to God comes first, have imprinted

upon them something which by its very nature must act independent of nationality"? Anyhow, we have a new name for the mysterious and sinister influence that robs us of intelligence and patriotism, and that is the "Latin Cultural Background." Too bad Our Lord did not mention any particular culture through which He would like to have His teaching carried on! Is it possible that some translator of superior erudition will discover that Anglo-Saxon was really the chosen medium?

Chicago, Ill.

MARY FOOTE COUGHLIN.

New Ideas in Church Architecture

To the Editor of AMERICA:

The ideas advanced by the author of "New Ideas in Church Architecture," which appeared in your issue of January 26 are assuredly new to Catholics, deplorably so, and may heaven forbid that they ever be adopted by builders of Catholic churches in America.

"Flat ceilings," "balconies [*comme les theatres*] in churches" and "convertible auditoriums which could serve to take the attendance at the half-hour Masses on Sundays and holy days"—are these hideous innovations to replace the art created and fostered by the Church for centuries in its great desire to make the House of God the most beautiful handiwork of man?

In this article we find architecture defined as "the structural expression of a practical need." How consistent this is with the general attitude of today. Everything must be practical, efficient "above all other considerations," art, beauty, dignity must take second place. Further on we are asked to "envision a structure with lower floors devoted to the demands of the parish school, rectory, auditorium, gymnasium, etc. . . . with the church proper to crown the building"! As if this was not enough, another idea suggests "that the lower floors of such a structure be made into offices or other revenue producing arrangements";—this last is justified by the "pressure of modern economic life."

Dare I ask, if there is a Catholic in America who would want the "overhead" of his church supported by revenue derived from "money changers"? Compare this spirit with that of the builders of the cathedrals in the Middle Ages, who worked incessantly for years giving not only generously of their material possessions, but their willing hands and minds, and above all their hearts to build and maintain their Houses of God.

By all means let us have our recreation centers in every parish; Catholics are only beginning to do what other denominations are doing in this most important field; but a recreation center is one thing, with all due consideration to "economic necessity," and a place to worship God is quite another. Right here is where Catholics stand alone, and on a very dignified and high pedestal. Most other denominations have been compelled to emphasize the social and recreational side of life in connection with their religious services in order to fill their churches, while Catholics, thank God, have never had to resort to any such means. If we must imitate others, let us imitate their good points and not the bad ones.

The poor taste displayed by the architects and decorators of many of our Catholic churches is gradually dawning on us all, and it would be such an easy thing to remedy. Why not create an art commission in each archdiocese which could not only guide the local priest as to appropriate architecture and decoration but would have the authority to prevent ugly structures from being erected? Why not encourage those who spend their lives studying the art of architecture and decoration and give them a chance to lavish it on our churches as was done in the past?

What is more inspiring and conducive to spiritual thought than a beautiful church? May the Catholic Church continue to build real churches, and not "the structural expressions of a practical need," and may she continue to follow the ancient masters as her guide.

Philadelphia, Pa.

St. A. K.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, MARCH 8, 1924

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Miss Gill on the Constitution

UNLIKE many compositions written to order, a prize-winning essay published in the New York newspapers for February 23 is of distinguished merit. No doubt there are statesmen at Washington and professors in our great universities who know, as a matter of erudition, all that is set forth in this short paper on "The American Constitution," but it is regrettable that so many of these learned gentlemen permit their wisdom to lie dormant instead of translating it into action for the common good. The tone of the prize essay is struck in the opening paragraph:

The Federal Government derives its powers from the States and the people, and is strictly limited in its activities to affairs concerning the whole nation or more than one State, as defined in the Constitution of 1787 and its amendments of subsequent dates.

Here is a fundamental truth plainly stated. Yet it is so little regarded that a few years ago the late Speaker of the House, Mr. Champ Clark, was obliged to remind his associates that the respective States had rights and duties as well as the Federal Government. "If these good people asking for Federal assistance," he said, "would only put these burdens on their State legislatures where they belong, Congress would have some time for the work which, under the Constitution, belongs to it."

But they do not, and for years Congress has been fairly besieged with lobbyists asking Federal aid for projects of all varieties. Of the projects for which money is asked, some, the local schools for instance, belong exclusively to the States, and the terms on which Federal aid can be granted necessitate Federal control, for the plain truth is that Congress cannot legally finance what it does not fully control. Others are Socialistic or semi-Socialistic schemes which, under the American form of Government, are not proper subjects for legislative action.

Under pressure exerted by these lobbyists, Congress by degrees is sanctioning Federal plans which necessitate the creation of bureaucratic machines, cost the people millions of dollars annually, and in the end furnish a very inferior service. Legislation of this kind destroys the just balance of power between the States and the Federal Government, and inevitably substitutes a race of weaklings trained to rely upon guidance and subventions from Washington, for a virile independent people, trained to rely upon themselves.

Part of the prize awarded to Miss Gill is a trip to Washington and a visit to Congress in session. The American Legion, by whom the prize was offered, would do well to supply Miss Gill with 531 copies of the essay, to be distributed on her trip, one for every member of Congress. To some, a sight of the opening paragraph might recall the fact, well chosen by Miss Gill as of prime importance, that the Federal Government is a government of derived and enumerated powers "strictly limited in its activities." For that is a principle which too many of them have forgotten.

It may be of some interest to note that Miss Gill is neither a lawyer nor a publicist. She is thirteen years old, a pupil of St. Monica's parish school in New York, and she won the first place in a competition open to all the private and public schools of the city. Her photograph, published in the New York *Herald*, discloses a young lady arrayed in "First Communion" garb, with a pair of rosary-beads wound about her left wrist. Miss Gill typifies the product of the Catholic parish school. She can write with discernment on the Constitution of the United States and she knows how to say her beads.

Tempests and Reforms

A TOP blew off a teapot and the answer has been a clamor for reform. Screaming headlines day by day have announced to the American public that one official or another has been declared guilty, that more revelations are to follow, that both political parties are stained with oil. The tempest and the teapot once made a proverb. It looks now as if they will pass from the peaceful realm of proverbs into the raging battle of political slogans.

But real reforms are not based on political slogans nor are they accomplished by roaring tempests. Our political progress as a democracy has suffered from this delusion. Samuel Blythe, one of our keenest political writers, declares that unless there is a good deal of noise in administration policies the ordinary American citizen thinks the administration is a failure. He does not appreciate either a destructive or a constructive movement in politics if it is not accompanied by a good deal of trumpet blowing. We are a highly nervous people and we fail to appreciate the power of quiet achievement. Yet the quiet achievement and not the tempest marks both true reform and real progress in government, as in life.

The teapot tempest that has been stirred up in Wash-

ington has made good copy for the papers, and will doubtless furnish ammunition for clever political adventurers. But what will it achieve for the ordinary citizen? The reaction that usually follows any exposé of this nature is a feeling of indignation, a landside in a political campaign followed by the inevitable recurrence of another scandal a few years later. The reason for this is that the ordinary citizen takes very little interest in government and even in politics until a scandal breaks. Then everyone becomes a political expert overnight.

It is surely a fine thing to take pride in a government of, for and by the people. It is a finer thing to make it such in reality. It can only be made such by a real interest. For it is an axiom of history that democracies perished wherever the interest of the citizenry lagged. Interest that is both constant and intelligent is democracy's safeguard and the only possible security for a government founded on the consent of the governed. Do we insist enough on this plain truth in our schools and colleges, or are our courses in civics merely academic exercises with no practical bearing on the duties and responsibilities of citizenship?

What the Women Want

IT rarely happens that the reading public sends to the publisher a specific demand for a definite type of novel. Usually the publisher is left free to gage the taste of the reader. He professes to give the public what it wants, and as long as it wants it. When tastes change, the publisher modifies his menu. For few publishers, or successful authors, are philanthropists, and fewer still are willing to be martyrs and apostles.

The clubwomen of Western Pennsylvania have recently given some indication of what a certain portion of the reading public demands in its novels, in a document which should be conned by the publisher when he is preparing his bi-yearly list of fiction. These clubwomen, and therefore not ultra-conservative women, among other demands, require the hero of their novels to be the captain of his soul and not a sickly slave of passion, to be adorned with the old-fashioned attributes of fine character, and not to be a spineless puppet who lacks the will power to resist temptation. They want novels that they need not hide away from their book-loving girls. They do not want novels that "reek of cigarette smoke, cocktails, free love and profanity." They condemn books that are based on "seductively alluring themes of sensual gratification." They summarize their principles in a resolution which "decries the materialistic tendencies of modern literature, and stands for an underlying religious philosophy of life which upholds the sanctity of home, marriage and the Commandments of God."

In our day, these are brave words. Coming as they do from the 15,000 women represented by the Congress of Women's Clubs of Western Pennsylvania, they are authoritative and weighty words. But it is to be feared that

they are but words shouted in the wilderness. Far more numerous than 15,000 are the women who directly negative these demands and resolutions. These are the women who recommend the salacious novel to their friends, who giggle over its frank exposition of sex, who unblushingly demand it of the librarian, and who swell the sale of it over the counter of the book-dealer. One sane and sensible group asks for the respectable novel; an overwhelming majority deliberately chooses the unsavory one. The publisher, it is repeated, is a business man and in no sense a martyr. He gives the public what he thinks the public wants. The ultimate reformation of the novel must come, therefore, from the reformation of public taste.

The Cost of College Athletics

NOT the least interesting of the papers published in the report of the Carnegie Foundation for the Advancement of Teaching is that on "The Abuse of Intercollegiate Athletics." This essay is but the first report of a committee which promises to sink the probe more deeply during the coming year. In 1922 the investigation was confined to colleges in the Southern States. Letters of inquiry were addressed to forty-three institutions and replies were received from thirty-three. With many hesitating phrases the committee admits "a healthier condition than would be indicated by general comment and rumor" and then justifies serious suspicion by adding, "It is, of course, a question how far these reports reflect the standards in institutions which preferred to make no report."

Some of the findings submitted will make the judicious grieve. Salaries for football coaches range from \$400 to \$7,000, with the average somewhat in excess of \$3,000. In many institutions the salary of the coach "exceeded that of the representative professor." Certainly, matters have recently taken a turn for the better, if the average salary of professors in our Southern colleges exceeds \$3,000. The largest sum spent by any college for athletics was \$109,797.41, the minimum was \$1,320, and the average, \$24,334. It would be interesting to learn the average sum annually expended by these colleges upon such aids to culture and academic progress as libraries, musical and literary recitals, and reading-rooms. When applied to libraries, the average of \$24,000 has a Croesus-like implication.

These sums, it need hardly be said, were not voted by the directors of the colleges, nor, except in rare cases, were they taken from the tuition fees paid by the students. In most instances, they were "raised" by methods that are frankly commercial. In order to meet expenses, the price of admission to the games "is fixed as high as the traffic will bear." Then follows an advertising-campaign, and, occasionally, games played under the auspices of fairs or conventions in large cities far removed from the contesting colleges. It is the judgment of the committee, which appears to have conducted its researches

without bias, that "the great and constantly growing cost of intercollegiate athletics constitutes one of the gravest abuses."

Reports from our Catholic colleges do not indicate that any of them are in any serious peril of heaping up a sur-

plus after the annual expenses have been paid. But are they wholly free from the dangers pointed out by the committee? It is difficult to stem the tide of popular opinion, and when alumni are vociferous even a college faculty may mistake it for the *vox populi vox Dei*.

Literature

The Catholic Note in Modern Poetry

FROM the day when Christ said, "Thou art Peter and upon this rock I will build my church," Catholic mysticism and beauty have enriched the literature of the world. The Catholic vocabulary is filled with words and phrases so intrinsically beautiful and so surrounded by a wealth of association that the poet mind cannot fail to discover and draw upon them for inspiration.

It might be contended that many such words have a somewhat similar significance in other religions but it will be observed that when these words are used, it is almost invariably in their Catholic connotation. The visual and auditory appeal of lyric and dramatic poetry especially, is enhanced by the use of such words as convent, cathedral, crucifix, candles, altar, vespers, rosary, chalice, benediction, acolyte, monk, nun, Ave, matins and lauds.

In the poem, "Grandeur," by Winifred M. Letts, we have an example of this pictorial quality in the lines about poor Mary Byrne who

. . . lies there still and white,
With candles either hand
That'll guard her through the night:
Sure she never was so grand.
She holds her rosary,
Her hands clasped on her breast . . .

and again in "The Harbor,"

And then the Angelus—I'd surely see
The swaying bell against the golden sky.
So God, who kept the love of home in me,
Would let me die.

Or in Sara Teasdale's "May Day."

Like girls at their first communion
The pear trees stand.

and once again in her "Effigy of a Nun,"

These long patrician hands clasping the crucifix
Once having made their choice, had no regret.

Charles Hanson Towne touches this note in "Love's Ritual";

Exalt my soul with pomp and pageantry,
Sing the eternal songs all lovers sing.
Yea, when you come, gold be your vestment,
And lamps of silver let us softly swing.

and in another poem, "Beyond the Stars";

Three days I heard them grieve when I lay dead,
(It was so strange to me that they should weep!)
Tall candles burned about me in the dark,
And a great crucifix was on my heart,
And a great silence filled the lonesome room.

While James Elroy Flecker in "The Dying Patriot," writes:

I saw them march from Dover, long ago
With a silver cross before them, singing low
Monks of Rome from their home where the blue
seas break in foam. . . .

D. H. Lawrence is one who has touched his brush to the colorful Catholic palette in "Service of all the Dead";

Between the avenues of cypresses
All in their scarlet capes and surplices
of linen, go the chaunting choristers,
The priests in gold and black, the villagers. . . .
The coming of the chaunting choristers
The silence of the many villagers
The candle flames beside the surplices—

And so likewise has Vincent Starrett in "Picture";

Grey for the solemn priest
Red for the lass:
Black for the silent boy
Dead in the grass.

We quite expect to find certain poets drawing upon the wealth of the Catholic liturgy, such poets as Thomas A. Daly, Gilbert K. Chesterton and the Kilmers of whom John Farrar has said, "It is a family over which there seems to fall the beauty, mysticism and Faith of the Roman Church, with an especial benediction"; but the pagan Ezra Pound does not hesitate to borrow a bit of color:

I will get you the scarlet silk trousers
From the statue of the infant Christ at Santa
Maria Novella

And even those whom Maurice Francis Egan has called "The roughnecks among modern poets," are not untouched by the spell as we see in Carl Sandburg's "Clean Curtains,"

The look of their clean white curtains
Was the same as the rim of a nun's bonnet.

While in an unintelligible and not over-delicate word painting called "Sweeney Among the Nightingales," by T. S. Eliot, occur the lines:

The nightingales are singing near
The Convent of the Sacred Heart.

Another of the insurgents, Edgar Lee Masters, has given us almost the only really sympathetic portrait in his harrowing Spoon River gallery, in that of Father Malloy,

Some of us almost come to you, Father Malloy,
Seeing how your Church had divined the heart,
And provided for it,
Through Peter the flame,
Peter the Rock.

and John Gould Fletcher of the imagist group writes in his "Arizona Poems,"

Stars, if I could reach you
(You are so very clear that it seems as if I could reach you)
I would give you all to the Madonna's image
On the gray plastered altar behind the paper flowers.

The Blessed Virgin under her various titles and Jeanne d'Arc are frequently the source of inspiration as in the following excerpts:

Glory unto Mary, each seemed to wear a crown!
But Holy, Blessed Mary, preserve us as you may,
Lest once more those mad merchants come chanting from Cathay.

—William Rose Benet.

Saint James he calls the righteous folk, Saint John he calls the kind,
Saint Peter calls the valiant men all to loose or bind
But Mary seeks the little souls that are so hard to find.

If I had a little maid to turn tears away,
If I had a little lad to lead me when I'm gray
All to Mary Shepherdess, they'd fold their hands and pray.

—Marjorie L. C. Pickthall.

In toil and meditation, maidenly,
With prayer and fasting make my soul so white
The Blessed Virgin might reach forth to me
Her arms that cradled Thee! Lord if I might!

—Charles Buxton Going.

From Margaret Widdemer's poems we cull such phrases as "Where the jeweled minsters are, where the censers sway," "T'was I that cried against the pane on All Soul's Night," "Wind-litany," and

O Mary and O Christ,
Mary and Jesus of the Sorrowings,
All your gray birds of grief are on my heart.

John Masefield's poems are full of them;

The bells chime faintly, like a soft warm rain,
In the golden city of St. Mary's.

It's pleasant in Holy Mary
By San Marie lagoon.

And all their lifted fingers burned,
Burned like the golden altar tallows,
Burned like a troop of God's own Hallows,
Bringing to mind the burning time
When all the bells will rock and chime
And burning saints on burning horses
Will sweep the planets from their courses.

In many of Vachel Lindsay's poems we find a sympathetic reaction to the peace and beauty of the Roman ritual. Such titles catch our attention as, "At Mass," "In the Immaculate Conception Church," "The Voice of St. Francis of Assisi," and these poems are rich in such phrases as "Rose-crowned lady from heaven, give us thy grace" and "We pray to thee, Mother of God, that the bound may be free."

Picking up any anthology of modern poetry and run-

ning through the leaves at random, one is struck by the number of such lines as the following:

Thou art the lifted chalice in my soul.
The benediction, like an aureole
Is on my spirit.
Now along the solemn heights,
Fade the Autumn's altar-lights.
Quiet as a nun's face.
Night tells her rosary of stars full soon,
They drop from out her dark hand to her knees.
Carved out against the tender sky,
The convent gables lift.
Oh! London town, you are grim and grey
Like a sad old monk in his sober gown.
But for you so small and young,
Born on St. Cecilia's day.
Before the lark his Lauds hath done.
The austerity of monks who wake to pray
In the dim light.
Their voices are as white
As altar candles.
The old priests sleep, white-shrouled.
Breathing a litany of pale odors.
No untried sacrament.
He crosses himself and throws it into the fire.

It would be possible to make a long list of poems touched by the beautiful Catholic phraseology. It might be prolonged indefinitely and may be viewed with fresh interest from different angles. The most cursory reader can scarcely fail to note the influence while those leisurely souls who like to thumb over their well worn anthologies before a friendly fireplace on a winter evening, may find something new to beguile them.

BLANCHE JENNINGS THOMPSON.

THE SECRET

One night when little Eileen put
The buttermilk to cool
All in a wee, black pail—she looked
And saw with great surprise
A thousand stars and a silver moon
Reflected in the pool,
In the bucket of fresh-churned buttermilk
Left out beneath the skies.

Now Eileen then was young in ways,
And wonder made her think
No show of beauty as fair as this
Could ever again befall;
Then a fit of passion seized her
And with one unbroken drink
She drained the wee pail of buttermilk,
The moon, the stars and all!

The good folk thought the little girl
Would never the least amount
To such a child of beauty that
She is—to all surprise.
But did they know what I've told to you,
I think it would account
For the strange, sweet look of starlight
Ever beaming in her eyes.

THOMAS B. FEENEY, S.J.

REVIEWS

The Man of To-Morrow, J. Ramsay MacDonald. By ICONOCLAST. New York: Thomas Seltzer. \$2.50.

This book was written before Mr. MacDonald became Premier. Its author sets out to prove that his subject is the most interesting man in politics for he has genius. The present position of the British Labor Party is due to his genius. In 1918 he refused to accept defeat. He went up and down England standing against Sovietism, direct action, revolution, while the tide of popular opinion seemed to be running all the other way. He marshaled around him a new type of laborite from the mines, the railways, the textile and engineering industries. It was the reading and thinking type. It is the type that believes Socialism can use Parliament to produce far-reaching social reforms. To achieve this calls for exceptional leadership. Iconoclast believes that leadership has been found in Ramsay MacDonald.

MacDonald is intellectual. He has risen from the humblest origin and is so intellectual that he does not forget it. He has come from the people and incarnates their aspirations. The feeling that is speechless in them finds voice in him. The workers do not resent him as an intellectual. The other British classes fear to admit that this is the reason of their distrust but in fact it is. They resent it because of their deep-rooted class consciousness. Because the press has never truly evaluated this leader, he is as mysterious to the average British citizen as he is interesting.

Briefly this is the thesis developed by a strong admirer of Ramsay MacDonald. He has made a very careful study of his subject. His speeches, his policies, his interests are all analyzed. The reader will find here an unusual study of an unusual man. Now that party leadership has led to national leadership Mr. MacDonald may be studied in the field of actual life. The value of this book will be tried by the acid test of real accomplishment in the problems facing England and England's Prime Minister

G. C. T.

Intimate Character Sketches of Abraham Lincoln. By HENRY B. RANKIN. Philadelphia: J. B. Lippincott Co. \$3.00.

In the Footsteps of the Lincolns. By IDA M. TARBELL. New York: Harper and Brothers. \$4.00.

Since Mr. Rankin, still living at the age of eighty-six, was a student in the famous office of Lincoln and Herndon, many of his pages, otherwise somewhat tenuous, have the charm of personal reminiscence. Two chapters of interest are those which refer to Herndon and to Mrs. Lincoln, the first of which explains why Herndon never sought, and Lincoln never offered, a Federal appointment. As to Mrs. Lincoln, Mr. Rankin thinks she has been the victim of calumny. In his judgment she was not the somewhat vixenish consort usually pictured in lives of her illustrious husband, but a high-minded, ambitious woman to whom Lincoln owed much of his success.

Miss Tarbell has written a book with a thesis, and books of this nature are apt to prove tiresome. But the present volume is an exception; Miss Tarbell can hold your interest and attention even when you are most inclined to disagree with her. Perhaps I misapprehend her position, but as I see it, her purpose is to show that Lincoln came "of a long line of courageous, hardy, industrious and tolerant men," not of "poor white-trash stock." In pursuance of her task she begins with Samuel Lincoln, a boy of seventeen at Hingham, Massachusetts, and follows the family in their wanderings from the Colony to New Jersey, Pennsylvania, Virginia and Kentucky. She can find no outstanding names, such as decorate the genealogies of the Lees and Carters of Virginia, or of the Dwights and Saltonstalls of Massachusetts; but everywhere she comes upon Lincolns who are honest farmers, or hardworking tradesmen, with here and there a Lincoln who was a substantial landholder. Miss Tarbell always briefs a case

for Thomas, father of Abraham, not, as it seems to me, with success. But her book will be read with pleasure and profit by every student of Lincoln.

P. L. B.

The Uniate Eastern Churches. By ADRIAN FORTESCUE, PH.D. New York: Benziger. \$3.00.

Few, perhaps, will regret that this important work has been published in the unfinished state in which it was left by its learned author. In deference to what was understood to be his wish, the manuscript was edited for publication without any changes by his friend and fellow-professor at St. Edmund's College, Ware, George D. Smith, D.D. As it is, it forms a quite sizable volume, though treating of the history of two only of the churches of the group which follow the Byzantine rite, the Italo-Greek and Melkite Uniates. The work manifests the author as not only a learned scholar but a capable professor as well. The viewpoint and difficulties of the unlearned reader are shown to have been fully appreciated. The book should be in the library of every student of Church history, and the fund of general information to be gained from it, especially from the lengthy introductory chapter on "Uniates in General," will render it invaluable even to the ordinary reader. A complete index has been provided, an essential requisite in a book of this description.

However invidious it may seem to call attention to a blemish in such a work, it does seem a little unscholarly—because incapable of proof—in a learned author like Dr. Fortescue to attempt to explain the entrance of many students of the Greek and other colleges in Rome into the Society of Jesus by the persuasion thereto of the Jesuit Rectors of the colleges. This is "a real grievance," he adds.

It is to be hoped that the extensive bibliography, and the notes which were no doubt left by the author, will be availed of to continue and finish in the near future the work he had proposed to himself, on the lines mapped out, paralleling the division followed in his two volumes on the Eastern Orthodox Churches.

H. J. P.

Beati Petri Canisii Societatis Jesu Epistolae et Acta. Collegit et adnotationibus illustravit OTTO BRAUNSBERGER, S.J. Volumen Octavum, 1581-1597. St. Louis: Herder and Co. \$12.00.

It is now about twenty-four years ago that Father Braunsberger undertook the enormous task of collecting and recording all the documentary matter connected with the life of Blessed Peter Canisius. This latest volume, of almost a round 1,000 small-typed, large-sized pages, contains the documents relating to the last seventeen years of the great modern apostle of Germany, together with the editor's painstaking comment. The letters here reproduced number 201, while a digest is given, so far as possible, of 137 others that have perished. Needless to say, the correspondence of Blessed Canisius was in large part with men whose names were most illustrious in his day and so becomes for all time a valuable source of history. In the letters of the great Jesuit scholar not a single word has been changed or omitted by the editor.

Although this work in a way completes the documentary life of Blessed Canisius, it is to be followed by a last volume which will contain all the supplementary matter that has come to light since Father Braunsberger began his labor of love, as likewise such corrections as may have to be made. Fearing that the evening of life might close upon him before his task could be completed Father Braunsberger has written already a biography of Blessed Canisius. We trust now that he may bring his labors to their ultimate fruition in giving us within short time the ninth volume also of this historic series whose continued publication during the present years of poverty and hunger in Germany was made possible only by generous donations from abroad. Gratitude is expressed in this eighth volume to his friends in Holland, Switzerland, Spain, Brazil and

the United States, for supplying him with the necessary means. Their help will doubtless continue to make possible the completion of this monumental work of research which stands unsurpassed in literary annals.

J. H.

An Outlaw's Diary. Vol. II. The Commune. By CECILE TORMAY. New York: Robert McBride and Co. \$3.00.

Part one of this remarkable diary dealt with the revolution in Hungary after the break-up of the Dual Monarchy, and with the accession to power of the Social Democrats under Károlyi. The present volume records the events connected with the rise to power, the short life and the collapse of the Soviet Government of Bela Kun, from March 21, 1919, to the end of July of the same year. Forced to flee from Budapest with her life proscribed as one of the more prominent aristocrats and a leader of the counter-revolution, Miss Tormay gives graphic pen-pictures of the Soviet reign of terror, and of her own narrow escapes from the pursuivants despatched for her capture. She is bitter in her denunciation of the Allies, because of the partition of Hungary in the Versailles treaty, and their tolerance of the tyrannous rule of Bela Kun, who did not contend for the territorial integrity of the country. Still more fiercely does she inveigh against the Jews, who comprised in Hungary, as in Russia, practically all the revolutionary leaders. It is, indeed, a band of irredeemable scoundrels whom she depicts, of many of whom full-page pictures are given in the book. Some revolting photographs are reproduced of the cruelties of the "Terror Boys" of Szamuely, the official assassins of the dictatorship, who rushed about the country in their armored cars, putting to a brutal death all who dared lift a voice against the Soviet tyranny. As appendix to the volume there is given an article from the *Anglo-Hungarian Review*, on "The Criminals of the Dictatorship of the Proletariat," which describes more at length some of the chief actors of "The Terror."

H. J. P.

Mid Snow and Ice. By the REV. P. DUCHAUSSOIS, O.M.I. New York: P. J. Kenedy and Sons. \$3.75.

Two years hence the Oblates of Mary Immaculate, commonly called the Oblate Fathers, will round out the first century of their existence. Doubtless a history of their missionary work throughout the world will be written to signalize that event. The present volume is the story of their labors in the Canadian Northwest, and it may be doubted if missionary annals have a more remarkable history to offer. To call these apostles the advance guard of civilization is to do them scant justice. It is, for the most part, what the white man's civilization has brought with it that has provided the greatest obstacle to the missionaries' efforts in the conversion of the Indian. The vices of civilization have had a stronger appeal than its refinements. These pioneer priests have tried to "create a clean heart," and "renew a right spirit" in the breast of the savage. To less hardy souls the prospect of laboring in the trackless icy wastes of the Canadian Northwest would be unthinkable. In winter there were hundreds of miles to be traversed on foot, often in the midst of blinding drifts of snow and through icy waters, and always in the long arctic night. In summer there were impassable floods, the blistering sun and the mosquito pest to torture and choke the traveler. Rations of the coarsest kind constituted their fare and they associated with the lowest type of humanity whose personal habits are so vile as to forbid mention. All this was endured by men of culture and refinement in order to extend the kingdom of God in these virgin fields. Many of them perished, some were slain, but the work has gone on spreading and increasing, and the gospel has been carried far into the arctic circle. Seventy years ago this territory was one vast diocese. Today there are eight dioceses there, and four Vicariates Apostolic. For all this the Oblate Fathers blazed a trail "mid snow and ice." It is the epic of the Canadian Northwest.

F. R. D.

BOOKS AND AUTHORS

The Moderns: XXI. Gilbert K. Chesterton.—It is quite an impossible task to cramp a roaring lion in a gilded canary cage and it is futile to confine a discussion of Mr. Chesterton within the limits of a paragraph. Books of ample size, and many such have already been published, are needed to explain and to expound him, and even these, when they finish the last word, must confess that there has been much left unsaid. For Mr. Chesterton is a personality in a tremendously large way, and a stumbling block that has the proportions of a mountain. He has left no style of writing untouched and he has been successful in every style. He discourses as brilliantly in history as in economics and literary criticism, he makes his philosophy as interesting as his detective stories, and in his poetry he is often lyrical, always sensible, and, on occasion, humorous, childish or tragical. And now he has been successful in the most difficult form of literature, the ascetical. The volume chosen as introductory to Doran's Modern Readers' Bookshelf is Mr. Chesterton's "St. Francis of Assisi" (Doran. \$1.25). A bluster can scarcely be called charming, but this latest life of the "*poverello*" has both qualities. In addition, it is a very devotional and a very argumentative book, it understands the noble motives of the saint and the biased criticisms of him, it analyzes the radiance of the Dark Ages and the gloom of the modern world, it gathers the history of all ages and the philosophies of all times in Francis. Mr. Chesterton has not written a fact book, but an impressionistic study that is different from all the many other splendid biographies of the Saint. Those who read the lives of the saints as a duty will read this life with the avidity of a novel-devourer, and many will enjoy it who have never before so much as seen a life of a saint. To assume an impartial attitude towards Mr. Chesterton is quite impossible for the simple reason that he himself is extremely partisan. He leaves not the slightest doubt as to which side he is championing. Now that he has begun the greatest chapter of his life, that in the Catholic Church, he has leaped to the forefront of Catholic apologists. It may seem fatuous to compare him to Newman, or to Dante, or to Augustine. But they were the outstanding Catholic publicists of their day, and Chesterton's voice is raised loudest in our day. Whether his voice will have as many echoes in succeeding years as theirs have had or whether he is a journalist and nothing more, are questions that must age in the wood.

Fiction.—Those who enjoyed the "spiritual ghost stories" of Monsignor Benson will find more of the same kind in "Mystic Voices" (Kenedy. \$1.75), by Roger Pater. The tales, supposed to be the experiences of the author's uncle, a squire and priest in England, range from simple premonitions to interesting cases of clairvoyance. The book would have more value if we could be sure that the stories are genuine.

Emerson Hough's posthumous work, "Mother of Gold" (Appleton. \$2.00) is an adventure story with a blending of wholesome romance. The search for a hidden treasure in the wilds of Mexico, fighting, rescue and an earthquake all contribute to a happy sequel. It must be said for Mr. Hough that he cast the spell of idealism over his many creations of fiction. "North of 36" and "The Covered Wagon" will make him long remembered.

D. H. Lawrence has long enjoyed a rather unsavory reputation for an over-great preoccupation with sexual matters. "Sons and Lovers" (Seltzer. \$2.00) is a reprint of one of his earlier works. It is a meticulous description of the gradual degeneration of the hero from a wistful childhood to a twilight of thwarted sensuality.

Last year a popular French magazine awarded its annual prize to Jacques de Lacretelle's "Silbermann" (Boni and Liveright. \$2.00), now translated into English. Hardly longer than a short story, it is a subtle psychological study of a young Jew in a school in Paris and of how he was driven from the country. The

story is told by a young French Protestant and the interplay of religious and national emotions is admirably described.

Not so long ago we were content to seek communication with the inhabitants of Mars; the imagination of Rena O. Pettersen soars beyond, and in her fantastic tale "Venus" (Dorrance. \$2.00), she brings two Venusians to our planet in order to teach us more nonsense. The fancifulness of the tale does not hold interest; its suggested philosophy of improving the earth dwellers begets ennui.

Cures That Fail.—There seems little reason for the publication of "The Claims of the Coming Generation" (Dutton. \$2.50), edited by Sir James Marchant, except that it is a record of current byways of thought. The book is a symposium of the opinions of some British educators, who met in London to discuss such subjects as the betterment of child life, mental hygiene, moral training, educating for worthy parenthood. The contributors include Dean Inge of St. Paul's; Sir Arthur Newsholme, Public Health Authority; Professor Mott, Pathologist; Professor J. A. Thomson, Natural History Professor at Aberdeen University. One of the essayists shows contempt for things Catholic; another hazards the interesting opinion that religious observance in the adolescent is often due to the psycho-physiological phenomenon of awakening and unsatisfied instinct of biological attraction to the opposite sex.—In her book, "The Healing Power" (Dutton. \$1.25), Helen M. Boulois writes many more passages like unto the following: "Perhaps we tire easily. Do not wait until tired, but remind ourselves on waking that the essence of being is spirit, and that spirit does not tire, that its supply is not cut off, it is ours to take." "Each one of us is a spark from the Eternal Fire. Each of us is a life from the One Life. Through us the All-Father is hurt. Let the leaves fall. Do not believe in immortality—but be immortal." From these quotations one may gather an idea of the tone of the book. No better apology for Catholic philosophy, its logic, its clearness, its utter common sense, can be made than by contrasting it with the fatuities of many of these modern answers to the question of the universe.

Buds of Promise.—Mary D. Chambers in "Teens and Twenties" (Kenedy. \$1.50) has written a really important book. Elderly people of everyone's acquaintance are complaining about the girls and boys that are growing up at everyone's side. Mrs. Chambers does not assume the role of the elderly critic, but very kindly and very understandingly she does play the part of teacher. The key to the contents of her book is found in the sub-title "The Art of Cultivating Character, Good Manners and Cheerfulness." She discusses the problems that worry young girls, as well as mothers, such as those of etiquette and appropriate dressing, of recreations and the boy. If those in their "teens and twenties" follow the sound advice of Mrs. Chambers, their deportment will be more cheerful and more charming, and their character will be stronger.—In "Schoolday Memories" (Burns & Oates), Mary G. Coulter writes charmingly of happy days in a New Zealand convent school. The book is highly praised by the Bishop of Auckland in a "Foreword." Under appropriate headings that cover the main events of the year, Miss Coulter has grouped together many pertinent and illuminating thoughts on Catholic education, the while she describes the joys and sorrows that enter so intimately into the life of the schoolgirl.—The little anthology, "Buds of Promise," is very much better than most of the poetry being published these days. This is high praise for the volume, since the poems that make it up have been written by schoolgirls attending the Nardin Academy, Buffalo. The verses are the gleanings of ten years from the *Nardin Quarterly*. Though the verses in such a collection as this should not be scrutinized too rigorously

for finish and technique, the selections here given merit commendation for their craftsmanship. They are, moreover, neither childish nor amateurish. As the title connotes, the volume is most important because of the promise it gives for the future.

Preaching Made Easy.—It is plain talk and unvarnished truth to say "Many priests regard constant preaching as a difficult and disagreeable task." These are the first words of the preface of Rev. Thomas Flynn's book, "Preaching Made Easy" (Benziger. \$2.00), and they indicate the straightforward nature of his message. Father Flynn contends that any normal priest can develop into at least a passably good preacher. He does not stress the spiritual stature of the priest, for that is understood. But he does expose the mechanics of preaching so adequately and so skillfully that he inspires even a "hopeless case" to make a renewed attempt to preach well. Unlike so many other books on the subject, "Preaching Made Easy," is written in behalf of the ordinary speaker and not to train the occasional orator. In the first part, the general principles of preaching are presented sanely and sensibly. Easy practical methods of preparing homilies, popular instructions and the like are explained in the second part, and the third part treats of that most important element, "The Science and Art of Delivery." For the sake of the congregation, the book is recommended to all who find preaching a "difficult and disagreeable task."—Though not intended primarily for priests, "Public Speaking. A Natural Method" (Doran. \$2.00), by Frank Home Kirkpatrick, may interest them. The book is offered "in response to a demand for a practical, straightforward and intelligible work on public speaking, devoid of the usual technicalities." The thesis of the author is, "Practise makes perfect" and his method is to explain briefly, in separate chapters, the requisites for good speaking to each of which are added exercises to be practised on an audience, real or imaginary. Many of the terms which the author uses, such as thought-movement from center to center, are not of themselves clear. The manual, however, is a serviceable guide for the aspirant to the platform or the pulpit.

Newman and Stevenson in Selections.—It is proverbially hard to pass judgment on the merits of an anthology. If the author whose excellent qualities the editor undertakes to illustrate by excerpts is a special favorite of the reviewer, the task of just appreciation is doubly hard. Newman, moreover, to judge by AMERICA's recent canvass, is no one man's favorite: he seems to be the *fidus Achates* of every lover of literature. Father George O'Neill, S.J., in "Readings from Newman" (Herder. \$1.40), was not insensible to the difficulty that confronted him, and he seems to have solved it. He has made his selection with a view to meeting the needs of his younger students in University College, Dublin, and his special aim has been to make clear the many-sided genius of Newman, as evidenced in his academic studies and sketches, his educational and historical writings, and also in his controversial works. The "Readings" should prove helpful to teachers of English.—Quite evidently Stevenson "rolled the subject" of his short stories "under his tongue" before he put them to writing, for they certainly "taste of art from end to end." His characters are distinct and clearly defined and, best of all, human. Though at times he succumbs to the poetry in his nature and thereby halts the action of the story with long, over-wrought descriptions, though here and there through his excellent work he loses himself in morbidness, he may be readily excused, so masterfully does he handle his plots, so spontaneous and precise is his language, so artistically does he tone his stories with colorful atmosphere. A recently published collection, "The Short Stories of R. L. Stevenson" (Scribner. \$2.50), may confidently be commended to professors and students of the short story. It is handy, aptly lends itself to critical study and analysis, and selects such stories as might easily be imitated as models.

Education

College Extravagance

DESPITE a youthful tradition to the contrary, college professors are sensitive to the pricks of criticism. In such moments Shylock's vindication of the feelings common to all humanity has for them a new meaning. It is not improbable then that many of them were exercised, as the present writer admits was his own case, at the challenge apparently thrown to them in two articles that appeared somewhat recently in *AMERICA*. I refer to "The Luxury of a College Education," by Mr. H. F. Byrne and "Gottas and Gimmes," by Mr. John Wiltbye. The first impulse on such occasions is to strike back with due display of righteous anger. "Illicit generalizations" would be a safe and sane refutation. But reading the articles a second time, one notes that there has been a studious avoidance of sweeping conclusions, and that the rather sympathetic presentation of facts elicits from college authorities and from parents a serious examination on the questions: What is the essence of a modern liberal college? Is its social side becoming a menace? In case of fault, let us honestly admit it. Moreover, neither parents nor faculties should be absolved without purpose of amendment.

Oftentimes parents in sending their offspring to Catholic colleges lull themselves into the dream that the entire welfare of their children, physical, intellectual, moral, has been gracefully transferred by some magic act to the school authorities. Such a parallogism needs no refutation. The continuous co-operation of father and mother is absolutely necessary. On the other hand I am not denying that college faculties should insist more on domestic virtues. Take a matter especially brought out in the two articles referred to above, that of a student living within a parent's income. The germ of this disease is inhaled in the home. Are not Americans of today notorious for appearances? To possess an automobile, even a mortgaged one, is a most unfortunate criterion of present-day respectability. The "luxury of a college education" is of the same atmosphere. Is there any escape? Let the college faculties preach the poverty they practise, answers Mr. Wiltbye. I agree. But how many of us do, I wonder. Still we have either taken the formal vow as religious, or as diocesan priests practise it through a meager enough salary. We are not ashamed of the Lady, I know, yet such a domestic discourse to college students would be, I fancy, a happy combination of the novel and practical.

In "Distributive Justice," incidentally a practical textbook for a semester-course in social ethics, Dr. John A. Ryan has a fearless chapter on the duty of distributing superfluous wealth with a subdivision entitled, "A false conception of welfare and superfluous goods." In plain words he states the Christian position.

In every social group above the limit of very moderate circumstances, too much money is spent for material goods and enjoyments, and too little for the intellectual, religious, and altruistic things of life.

Unfortunately, too, "gottas and gimmes" is not merely a rash that will disappear with the passing of college years. It is very likely to develop into a malignant cancer. For why do our college men and women delay marriage? Why are their families limited to the non-Christian number of one or two children, threatening, as Dr. James J. Walsh showed in *AMERICA* a year or so ago, the extinction of century-old Catholic names? The luxury of a college education too often finds its logical sequence in the luxury of a small family. Character has been weakened by constant yielding to whims, and the refusal to make sacrifices. A bent sapling has little chance afterwards of becoming the king of the forest or even a normally healthy tree. And so for one I maintain that it is better for the "gottas and gimmes" type to withdraw from college and honestly go to work for a living. Their salvation is in the school of life.

What is the further responsibility of college faculties towards the multiplication of those social activities, which work such a hardship on middle-class Catholic parents of Mr. Byrne's position, and tend to deprive youths of the Byrne Jr. type from profiting by a college education? As I am not connected with the executive department of a college, it is easy of course for me to assume the role of adviser. Check all further advancements; curtail gradually, but effectively, acknowledged abuses. To illustrate from an example brought up in Mr. Byrne's article. In liberal arts colleges, allow a Junior prom, where it is an established custom. One such event should satisfy social necessities. The financing of this function should be under the strict supervision of the authorities, so that the "hectic" craze of one class outspending another in useless decorations, cheap jazz entertainment, silly tokens, etc., with the consequent supertax on "Junior's" father, would be at least lessened. Class rings and allied fakes should be forbidden as a matter of simple justice to students and parents. The persistence of these shams, I am convinced from a comparative study of wholesale and retail prices, is due to the skillful propaganda of so called jewelry firms. The profit is enormous while the thinly veneered metal must soon be discarded. Mr. Wiltbye's mention of the \$28.00 rings made me feel dizzy. Since then I heard quite by accident that the latest book of class-ring etiquette demands that each student buy two, one for himself, the other for his ephemeral "best girl." Surely then, it is highest time that in liberal arts colleges Catholic faculties impose their veto. This is due to Byrne, Sr., and Jr. Why should the authorities not insist more on simplicity as a trait of true culture? On democracy as an essential for educated Americans? But, I shall be told, "Be progressive. Realize that you are permitted to live and teach in the year 1924." I reply that education is

old-time; that simplicity, honesty in dress are old-time; that at least, colleges should not become more and more of a luxury, more and more a case of "gottas and gimmes" and less a possibility for middle-class youth.

In the preceding part I artfully dodged, I fancied, personal responsibility. True to the resolution with which I began, I must now face a statement in Mr. Byrne's article that persists in haunting me:

Moreover, where was that boasted supremacy of the modern college that it demands two hours of preparation for every hour of lecture with much collateral reading and frequent written theses? It was a human impossibility in the case of my son. Yet he informs me that practically half the students are in his position. This, with what I know of the demands on the athletic team for practise, is inclining me to a pessimistic view. And I repeat, not my least wonder is, how do the Reverend President, Dean and Faculty solve the same difficulty?

Mea culpa rings in my mind during more than one moment of reflection on the above thought. Here is the rub: merely to lecture in the classroom is not so difficult. Most students will not object to passive entertainment. You will be a popular professor, too, but, of course, not an educator if you are content to enter into the student's intellectual life only during three class hours a week required for so many credits. On the other hand judicious collateral reading, whose fruit blossoms forth into frequent written theses and discussions in class, will keep both student and professor quite busy. Mere attendance at lectures and intensified cramming on questions or topics assigned by the lecturer is a total misconception of the modern college method.

But then what would happen to Byrne, Jr.? Probably as Byrne, Sr., and every wise parent would have it, the young man would either devote himself to serious study or drop out of collegiate ranks. The number of colleges might conceivably diminish. In their place would remain real colleges and after all is a college a social institution? In this matter we might well learn from medical and other professional schools that if we unflinchingly insist on standards, the student through his American business sense will pay the price of intellectual labor. In that case many follies of college extravagance touched on by Messrs. Byrne and Wiltbye will burst of themselves.

DANIEL M. O'CONNELL, S.J.

Sociology

Social Order and "Habits of Dependence"

SOMEWHERE in his "Principles of Sociology" Herbert Spencer, working into a fine frenzy over the evils of bureaucracy on the Continent, cites a law of the French Directory which ordered that on a certain *fête* "all mothers were to regard their children with tender eyes." I marvel that no one in all this broad land of ours has thought of introducing similar legislation. For beyond all mistake, we are at present bound, by a faith that is almost pathetic, to the notion that every evil can be removed and

any desired blessing secured, by passing some kind of a law. We have legislated from cigarettes to prohibition; yet cigarettes remain a valuable article in commerce, while the bootlegger is an opulent member of society, and with all our forty-nine State and Federal legislatures our crime-record grows apace. Plainly, if our objective is peaceful social order, we are on the wrong road.

In a Lincoln Day address in St. Louis, the Hon. Albert J. Beveridge, one of the most intelligent of modern students of government, said that today laws had become so numerous and complicated that lawyers and even the courts are forced to wander through a maze seeking some way out to light and sanity. The machinery set up by this mass of unwieldy legislation operates through "swarms of Government agents disciplining industry and trade, and eating up the substance of the people . . . while the administration of government has become so intricate and involved through bureaus, boards and commissions, hives of bureaucracy, that nobody can understand its workings." Fifty years ago, Mr. Beveridge pointed out, there was about one public official for every 800 adults. Today there is one for every eleven persons over sixteen years of age, and the annual salaries, State and Federal, of these officials is \$3,800,000,000. Yet with all this law and this expensive machinery in full operation "corruption riots through officialdom itself."

The inside of the cup is putrid; even leaders of moral causes are found to be venal, and the odor of sanctity mingles with the smell of oil. . . .

Woe to the country whose citizens lose confidence in Government officials and in the champions of moral causes. We may divide in opinion on public policies, and all is well; but when the elect of the land prove to be whited sepulchers suspicion of all ensues, and all is ill. . . . Fewer laws better enforced, less government better administered, more liberty better ordered—these are the needs of the time.

The picture is dark, but not too dark. The reports from Washington, even putting the best construction upon them, are disheartening, and had Mr. Beveridge cared to review the statistics which measure our crime record, he would have concluded, with Judge Talley of New York, that "we have the reputation of being a criminal people, and deserve it." Much of Mr. Beveridge's indictment is borne out by the remarks of Secretary of State Hughes, in an address on February 22 to the members of the American Law Institute in convention at Washington.

We have in this country the greatest law-factory the world has ever known. Forty-eight States and the Federal Government are turning out each year thousands of new laws, while at the same time the courts in the performance of judicial duty are giving us thousands of precedents—175,000 pages of decisions in a single year, an average of 12,000 or more statutes every year, and an annual average of 13,000 or more permanently recorded decisions of highest courts.

True, and with further ventures of the Federal Government into the fields of commerce, education and social legislation, the mass of law and precedent will increase beyond bounds and comprehension. Secretary Hughes

believes that, as a people, we have vindicated the right to self-government. "Are we developing the competency to exercise that right?" he asks. Are there factors at work in the body politic, it may be further asked, which instead of developing are crippling our power of self-government? What use are we making of education and religion? Is it not time to drop legislation and the threat of jail, to see what profit there is in education and religion?

Unfortunately, since the days of Horace Mann our public schools have been forced to abandon all training in religion, and to curtail or omit definite, clear-cut courses in ethics. Apart from this lack, they have suffered terribly from an unwise public demand, especially strong in the last quarter of a century, that the schools include everything from typewriting to basket-making in their courses of instruction. This demand, for which Dr. Eliot of Harvard must be held largely responsible, was founded, as Dr. Arthur T. Hadley writes in his "Economic Problems of Democracy" on "the overvaluation of mere knowledge as compared with training; almost every parent wanted his boys taught *facts*" and in the eyes of these parents that only was a "fact" which could be observed by the senses. Hence they were "impatient of any system which left him ignorant of these facts." This absurd demand affected the college as well as the school. The result was a young man who might have acquired some knowledge, but not power, breadth rather than accuracy or depth, and "habits of dependence rather than habits of self-reliance." No other result could be looked for. The long, complicated, expensive, and often but slightly academic educational process had in no true sense trained or disciplined. It had, possibly, imparted a bare factual knowledge without stimulating intellectual curiosity or developing the power to rate, coordinate and apply. Of course, this so-called "education" left the spiritual life utterly unquickened.

What Dr. Hadley boldly terms the habit of dependence has not been confined to the college and the school. It has had its influence in the economic and political field as well. The steady, unabashed growth from year to year of the tendency to throw upon the State duties which belong to the individual or to the community, and to transfer to Washington burdens which should be borne by the States, will show how far this corrupting habit of dependence has spread. It can mean nothing but a breakdown in the individuality and manly self-reliance which the Founders considered essential for the preservation of our political institutions. Where wills are weak criminality abounds, and with it as an almost futile protest comes an increasing mass of legislation. When the people are no longer able to govern themselves, they must be dragooned into a semblance of order by fear of the penal law. Thus is the vicious circle complete; a weakening people, a swelling mass of legislation, and a daily increase both in violation of law and in contempt for authority.

As a first step, then, a change in our educational policy is demanded. In the recently published report of the Carnegie Foundation for the Advancement of Teaching, President Pritchett concludes that "the disciplinary side of education has been almost lost, and the education offered in the school has become soft." Our very schools become a training-ground for habits of dependence. What sort of citizenry can be nurtured on this "soft" education? There is no prospect for the restoration to the public school of the religious training dropped some eighty years ago. The alternative, which should be found practicable, is a reconstructed course of study which will secure at least a minimum of training of the will by recognizing fully "the disciplinary side of education."

But the chief remedy is a thorough training in religion for our boys and girls. It was Aristotle who observed that if men would but will what is right, there would be no need for extended legislation. Statute law is an external thing, with an official sanction to be exacted by fallible mortals. The effort to secure good order can and often does become a clash of mind with mind, with victory falling to the individual whose mind has been trained to the neglect of his heart and his conscience. "If men would but *will* what is right." The proper stress is, then, upon the training of the will. If we can raise up a generation with enlightened intelligences and wills self-determined in the choice of good and the rejection of evil, we shall not be forced to strive for the maintenance of the social order by brandishing the sword.

PAUL L. BLAKELY, S.J.

Note and Comment

The Japanese "Sunrise"

TWICE, declares the editor of the Tokyo *Sunrise* bulletin which is issued from the Catholic University of Japan, he has been tempted to change its name to *Sunset*, first "when we were laid up in the hospital with a free ticket for the other side of the Jordan under our pillow," and the second occasion when he was nearly shaken out of his second-story window by the Tokyo earthquake. However he conquered both temptations. We learn that at the time the latest *Sunrise* came flaming and scintillating from its Japanese press, the grounds of the Catholic University were a "terra infirma in the heart of a desert in which 75,000 people are camping out." Here is what remains of the once magnificent structures:

The Academy Building is all gone except the first floor and that is full of cracks. The Faculty Building has cracks in every wall, big holes around the foundation and leaks everywhere. The Library-and-Chapel Building has plaster down and chimney broken.

Of the two Japanese dormitories one was being used for refugees, the other for classroom purposes. In the mean time the Fathers bravely continued their educational work. Naturally the *Sunrise* contains a strong appeal for

aid to carry on the work of reconstruction and its editor cautions the reader: "Never put a *Sunrise* in the wastebasket. It is sure to start a fire."

Some Hope for Darkest Russia

THE most optimistic view of the Russian situation we have yet seen is that given in the London *Tablet* for February 9, and we may hasten to say that it can hardly have been influenced by the British Government's "qualified recognition" of the Soviet Administration, which leaves the editor rather cold. He says however:

The new head of the Soviet Union, who may be called Lenin's successor, is Alexi Ivanovitch Rykhoff, an educated man, now about forty-three years old, whose personal character is said to be good. Not only Catholics, but decent people generally, await early news of the release of the imprisoned ecclesiastics in Russia. They expect also an official renunciation of everything in the nature of religious persecution. Reports have reached us of further arrests and banishments of priests and bishops; but we hope to learn that these ugly events took place before Lenin's death and before the recent act of recognition by the British Government.

We can only hope and pray that these expectations may come true. English Catholics feel that the relations between Great Britain and Russia should be made to bear their first fruits in the granting of religious liberty. The English Catholic New Service says:

The apologetic attitude of the *Daily Herald*, in regard to the persecution of the Catholic clergy in Russia, does not represent the mind of the present Government, whose members are known to be very strongly opposed to anything savoring of religious intolerance, whether against Catholics or others. And there is every reason to believe that the position of Christians in Russia, particularly the Catholics, will be one of the first matters to be discussed at Whitehall with Mr. Rakovsky, the Bolshevik envoy, who is now installed in London.

Italy, too, and other European countries which have recognized the Moscow Government have their obligation to work earnestly towards the same end. We may not forget that the extended hands of the Soviet Government are still red with Christian blood, and that signs have yet to be given of regret or purpose of amendment.

Supplying Meals at Two Cents Each

"EACH dollar buys fifty meals for children," Father Brinckmann states in urging assistance for his Ruhr-Rhine relief. "We need 10,000,000 meals each month, the simplest kind of meals, to cost only two cents each," he writes. His latest efforts have been to secure the benefit of a production of "Veronica's Veil" at West Hoboken, N. J., for March 6, and of a Grand Concert to be given at Carnegie Hall, New York, on the evening of March 18. "Please give as many meals as you can by ordering tickets for both entertainments," he urges in

his circular. Our readers from all over the country could not possibly attend these entertainments, but they can send us for Father Brinckmann the means that will afford as many meals as they may wish to supply to the hungry children of the Catholic Rhine-Ruhr region, at the rate of two cents each. Such meals will enable these poor little ones to hold body and soul together until Germany can again economically support herself. We hope that time will not now be so very far off.

Franciscan Educational Conference

THE Franciscan Educational Conference has issued a detailed Report of its Fifth Annual Meeting. It evidences the zest for learning and science on the part of our American Franciscan friars and the progress made by them. Referring to our Catholic literature the Proceedings contain the following reflection:

With 22,000 priests in the country and 16 universities, 114 colleges, and 51 seminaries under the control of the Church, the amount of Catholic productive scholarship remains so pitifully small that it must be the lack of encouragement and training of the born writers that is responsible for the dearth of Catholic books in English.

The Conference therefore agreed that the friars would be promoting a large cause if they found ways and means to cultivate in America that scholarly and literary activity that is characteristic of the Catholic clergy and laity in some other lands.

The printed papers all deal with the general subject of science. The Report is issued from the Office of the Secretary of the Conference, Herman, Butler County, Pa.

World History at a Glance

THE following highly interesting table of the increase in the cost of living since the outbreak of the World War is taken from *Les Dossiers of the Action Populaire*, centered in Paris:

Date	Germany (71 cities)	Australia (30 cities)	Austria (Vienna)	Belgium (39 cities)	United States (51 cities)	France (Paris)	India (Bombay)	Italy (Milan)	Netherlands (Amsterdam)	Poland (Warsaw)	Great Britain (630 cities)
1914, July	100	100	100	100	100	100	100	100	*100	100	100
1915	—	131	160	—	98	122	—	—	117	—	125
1916	—	130	340	—	109	132	—	—	121	—	148
1917	—	126	670	—	143	183	—	210	142	—	180
1918	—	131	1,160	—	164	206	—	325	176	—	203
1919	—	147	2,500	—	186	261	—	310	210	—	208
1920	935	194	5,100	455	215	373	—	445	217	—	255
1921	1,124	161	9,970	379	145	306	174	506	184	25,709	222
1922	4,990	146	264,500	366	139	302	160	492	144	78,798	181
1923, Jan.	112,027	145	946,875	426	141	309	151	513	145	493,132	173
" Mar.	285,400	145	1,023,760	444	139	321	149	493	145	1,132,960	168
" June.	934,700	162	1,090,300	415	144	331	146	502	141	1,636,650	162
" July.	4,651,000	164	—	458	147	321	148	496	140	2,419,723	165
" Aug.	67,048,500	165	—	476	146	328	149	490	141	4,269,174	168
" Sept.	1,730,000,000	—	—	506	149	339	—	496	—	6,410,000	172

*1911

We have here one of the most striking lessons of the war, and at one glance can read the economic history of the nations from July, 1914. For the rest it is easy to conjecture all that these figures imply in suffering, death and despair.